

The Im. note by Blake the Artist — acc'd.
Mr. Talbot (an architect) a friend of
Blake, from whose possession the Volume
came.
Jan. 1. 1839.

A N G E L I C

W I S D O M.



Swedenborg
R

T H E
W I S D O M
O F
A N G E L S,
CONCERNING
D I V I N E L O V E
A N D
D I V I N E W I S D O M.

TRANSLATED FROM THE ORIGINAL LATIN
OF THE
Hon. EMANUEL SWEDENBORG.

L O N D O N:

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P R E F A C E.

THE Character and Writings of Baron Swedenborg and the Nature and End of his Communication with the spiritual World into which Men enter after Death, are now so well known that it is not necessary here to say much on this Head; I shall therefore content myself with referring those who are desirous of more particular Information as to the Author himself, to the Prefaces prefixed by the Translators to his Work, entitled, TRUE CHRISTIAN RELIGION, OR THE UNIVERSAL THEOLOGY OF THE NEW CHURCH, and to the Treatise concerning HEAVEN AND HELL, and the wonderful Things therein seen and heard by the Author; from which, and from the Works themselves, abundant Satisfaction may be obtained, both with Regard to this Writer and the Object of his Publications.

A

This

This first Volume of the Wisdom of the Angels treats of the Creator and the Creation of the Universe; the second Volume, which also it is intended to prepare for the Press, treats of the Preservation of the created Universe, and consequently of the Divine Providence; both of them Subjects of the utmost Concern to all Men. This inestimable Work may be compared to a golden Key, long lost and hid among Rubbish, but now at last found, whereby under the Divine Blessing, a Door may be unlocked, and the Reader introduced to inexhaustible Treasures of true Religion and true Philosophy.

Throughout the Whole of this Translation my Aim hath been to give the Reader as little of my own, and as much of the Author and of his Meaning as possible, which seemed most likely to be effected by adhering not only to the general Sense, but also literally to the Expression of the Original, so far as the different Genius of the two Languages would permit. In one or two Instances I have ventured to differ from the Translations of our
Author's

Author's other Writings in the rendering of certain Expressions: For Example; the Latin Words *Divinum procedens*, which have been rendered *the divine Proceeding*, are here translated *the proceeding Divine*, for Reasons which I think will be obvious, and especially because it seems evident that in the Original the Word *Divinum* (*the Divine or Divinity*) is used as a Substantive, and the Word *procedens* (*proceeding*) as a Participle; and they are intended to convey an Idea of somewhat divine (*Divinum*) which proceedeth (*procedens*) from the Sun of the spiritual World: This Somewhat divine, which proceedeth from the Sun of the spiritual World is spiritual Heat and spiritual Light, which are to be called *the proceeding Divine*: For the Light which proceedeth from the Sun and the Heat which proceedeth from the Sun, are not called the Sun's Light Proceeding and the Sun's Heat Proceeding, but the Sun's proceeding Light and proceeding Heat. I have been the more particular in mentioning this, as it is an Expression which frequently

occurs, and it is of great Importance that it should be rightly understood. It is the same which in other Places is called *the fiery Spiritual* and also the *Angelic*: As proceeding from the Divinity, that is, from the Lord, it is called *the Divine*; as received by the Angels it is called *the Angelic*; and as received by Spirits it is called *the Spiritual*; because it's Operation and Effect differ according to the Difference of the Recipients.

Reader, what is now laid before Thee will in like Manner be determined, as to it's Effect, by the State and Disposition of that Mind which thou hast for it's Reception. If thou art a wise Man and a genuine Lover of Truth, thou wilt be enabled to discern therein Angelic Wisdom.

THE TRANSLATOR.

January 14, 1788.

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E R R A T A

Page 63 line 21, for PEAR read APPEAR

205 — 20, omit AND

314 — 10, for TOLKES read FOLKES

A
T R E A T I S E
ON THE
ANGELIC WISDOM
CONCERNING
D I V I N E L O V E.
PART THE FIRST.

1. **T**HAT Love is the Life of Man.

Man knoweth that there is such a Thing as Love, but he doth not know what Love is: He knoweth that there is such a Thing as Love from the Use of the Word in common Speech, as when it is said such a one loves me; the King loves his Subjects, and the Subjects love their King, the Husband loves his Wife, and the Mother her Children, and *vice versa*, also when it is said that this or that Person loves his Country, his Fellow-Citizens,

B

his

his Neighbour; in like Manner we apply the Expression to Things abstracted from Person, as when we say that we love this or that Thing. Nevertheless though the Word Love is so universally in the Mouths of Men, scarcely any one knoweth what Love is; whilst he meditates upon it, inasmuch as he cannot then form to himself any Idea of Thought concerning it, he says either that it is not any real Thing, or that it is only something flowing in through the Sight, Hearing, Feeling and Conversation, and thereby affecting him; he is altogether ignorant that it is his very Life, not only the common Life of his whole Body, and the common Life of all his Thoughts, but also the Life of all the Particulars thereof: A wise Man may perceive this from the following Queries; If you remove the Affection, which is of Love, can you think any Thing? And can you do any Thing? Doth it not happen that in Proportion as the Affection which is of Love groweth cold, the Thought, Speech and Action grow cold also? And that in Proportion as it is heated, they also are heated? But this a wise Man perceiveth, not from a Knowledge that Love is the Life of Man, but from Experience of this Fact.

They also perceive this from Experience but not with the natural part

2. No one knoweth what is the Life of Man, unless he knoweth that it is Love; if this be
not

not known, one Person may believe that the Life of Man is only to feel and to act, another that it is to think, when nevertheless Thought is the first Effect of Life, and Sensation and Action the second Effect of Life. It is said that Thought is the first Effect of Life, but Thought is of different Degrees, interior and more interior, also exterior and more exterior; inmost Thought, which is a Perception of Ends, is actually the first Effect of Life: But of these hereafter, when the Degrees of Life are treated of.

*This was
known to me
& thousands*

3. Some Idea of Love, as being the Life of Man, may be had from the Heat of the Sun in the World; which, as it is well known, is the common Life as it were of all the Vegetations of the Earth, for from that Heat when it commences, which it does in the Time of Spring, Vegetables of all Kinds shoot forth from the Ground, are adorned with Leaves, afterwards with Flowers, and lastly with Fruit, and thus, as it were, live; but when the Heat retires, as is the Case in the Autumnal and Winter Seasons, they are then stripped of those Signs of their Life, and wither; similar is the Case of Love in Man, for Love and Heat mutually correspond to each other; wherefore also Love is warm.

4. That God alone, consequently the Lord, is Love itself, because he is Life itself; and that Angels and Men are Recipients of Life. This, in the Treatises on the DIVINE PROVIDENCE and on LIFE, will be abundantly illustrated; we shall here only observe that the Lord, who is the God of the Universe, is uncreate and infinite, whereas Man and Angel is created and finite; and because the Lord is uncreate and infinite, he is Being (ESSE) itself, which is called Jehovah, and he is Life itself or Life in himself: From the uncreate, infinite, Esse itself and Life itself, no Being can be immediately created, because the Divine is one and individual, but from Things created and finite, so formed that the Divine may be in them, Beings may be created: Inasmuch as Men and Angels are such Beings, they are Recipients of Life: Therefore if any Man suffers himself so far to be misled as to think, that he is not a Recipient of Life, but Life itself, he cannot be led to think otherwise than that he is God: That Man feels as if he was Life itself, and thence believes that he is, is grounded in Fallacy; for in the instrumental Cause the principal Cause is no otherwise perceived than as one with it. That the Lord is Life in himself, he
himself

himself teacheth in John, "As the Father
 " hath Life in himself, so hath he given the
 " Son to have Life in himself", v. 26. "And
 " that he is the Life," John xi. 25. xiv. 6.
 Now inasmuch as Life and Love are one, as
 appears from what hath been said above, n. 1.
 2. it follows that the Lord, because he is
 Life itself, is Love itself.

5. But in Order that this Matter may be
 rightly apprehended, it is necessary it should
 be known that the Lord, inasmuch as he is
 Love in it's very Essence, that is, divine Love,
 appears before the Angels in Heaven as a Sun,
 and that from that Sun proceedeth Heat and
 Light, and that the Heat thence proceeding,
 in it's Essence, is Love, and the Light thence
 proceeding in it's Essence is Wisdom, and that
 the Angels, in Proportion as they are Recipients
 of that spiritual Heat and spiritual Light, are
 Loves and Wisdoms, not Loves and Wisdoms
 from themselves, but from the Lord. This spi-
 ritual Heat and spiritual Light not only descend
 by Influx into Angels and affect them, but de-
 scend also by Influx into Men and affect them,
 altogether in Proportion as they become Re-
 cipients; and they become Recipients accord-
 ing to their Love of the Lord, and their Love
 towards their Neighbour. This Sun itself, or
 divine Love, cannot by it's Heat and Light
 create

6 ANGELIC WISDOM CONCERNING

create any one immediately from itself, for in that Case he would be Love in it's Effence, which is the Lord himself, but it can create from Substances and Materials so formed as to be capable of receiving it's Heat itself and Light itself, comparatively as the Sun of this World cannot, by it's Heat and Light, immediately produce Germinations in the Earth, but it can produce them from earthly Materials, in which it may be present by it's Heat and Light, and give Vegetation. That the divine Love of the Lord appeareth as a Sun in the spiritual World, and that therefrom proceed spiritual Heat and spiritual Light, from whence the Angels have their Love and Wisdom, may be seen in the Work concerning HEAVEN AND HELL, n. 116 to 140.

6. Therefore since Man is not Life, but a Recipient of Life, it follows that the Conception of a Man from his Father is not a Conception of Life, but only a Conception of the first and purest Form receptible of Life, to which as a Stamen or Beginning, successively accede, in the Womb, Substances and Matters in Forms adapted to the Reception of Life in their Order and Degree.

7. That the Divine is not in Space. That the Divine or God is not in Space, although

though he is omnipresent, and present with every Man in the World, and every Angel in Heaven, and every Spirit under Heaven, cannot be comprehended by any merely natural Idea, but it may by a spiritual Idea: The Reason why it cannot be comprehended by a natural Idea, is, because in that Idea there is Space; for it is formed of such Things as are in the material World, in all and every one of which, that are seen with the Eyes, there is Space; every Thing in that World both great and small hath Relation to Space; every Thing that hath Length, Breadth and Heighth, hath the same Relation; in a Word, Space is connected with every Measure, Figure and Form, that is in the World of Matter; wherefore it is said, that it cannot be comprehended by any merely natural Idea, that the Divine is not in Space, when it is said that the Divine is every where. Nevertheless, Man may comprehend this by natural Thought, if he will only admit into such Thought somewhat of spiritual Light; wherefore first of all, something shall be said concerning spiritual Ideas and the Thought thence derived: A spiritual Idea doth not derive any Thing from Space, but it derives every Thing appertaining to it from State: State is predicated of Love, of Life, of Wisdom, of the Affections, of the Joys

*What a natural
Idea is -*

What the

Spiritual idea

8 ANGELIC WISDOM CONCERNING

Joys thence derived, in general of Good and of Truth; an Idea truly spiritual concerning those Things hath nothing in it common with Space, being superior thereto, and seeing the Ideas of Space under it as Heaven sees the Earth. But whereas Angels and Spirits see with their Eyes in the same Manner that Men do in the World, and Objects cannot be seen but in Space, therefore in the spiritual World, where Spirits and Angels are, there appear Spaces like the Spaces upon Earth, nevertheless they are not Spaces but Appearances; for they are not fixed and stationary as in the Earth; they can be lengthened and contracted, changed and varied; and therefore, because they cannot be determined by Measure, they cannot in that World be comprehended by any natural Idea, but only by a spiritual Idea, which is no other concerning Distances of Space, than as concerning Distances of Good or Distances of Truth, which are Affinities and Similitudes according to their States.

8. Hence it may appear, that Man from a merely natural Idea cannot comprehend that the Divine is every where, and yet not in Space; and yet that Angels and Spirits clearly comprehend this; consequently that Man also may, if so be he will admit something of spiritual Light into his Thought; the Reason why

Observe the distinction between Natural & spiritual as seen by the

why Man may comprehend it is, because his Body doth not think, but his Spirit, therefore not his natural but his spiritual [Part].

*Man may com-
prehend. but not
the natural or ca-
lumnial man*

9. But the Reason why many do not comprehend this is, because they love the natural [Part or Principle], and therefore will not elevate the Thoughts of their Understanding above it into spiritual Light, and they who will not cannot think even of God but from Space, and to think of God from Space is to think of the Extense of Nature. This is expedient to be premised, because without a Knowledge and some Perception that the Divine is not in Space, nothing can be understood concerning the divine Life, which is Love and Wisdom, here treated of; and therefore very little, if any Thing, concerning the divine Providence, Omnipresence, Omniscience, Omnipotence, Infinity and Eternity, which are to be treated of in their Series.

10. It hath been said, that in the spiritual World Spaces appear equally as in the natural World, consequently also Distances, but that they are Appearances according to spiritual Affinities which are of Love and Wisdom, or of Good and Truth: Hence it is that the Lord, although he is in the Heavens with the Angels every where, nevertheless appears high above them as a Sun: And whereas the

C Reception

Reception of Love and Wisdom constitutes Affinity with him, therefore those Heavens appear nearer to him where the Angels are in a nearer Affinity from Reception, than where they are in a more remote Affinity: Hence also it is, that the Heavens, which are three, are distinct from each other, and in like Manner the Societies of each Heaven; also that the Hells under them are remote according to the Rejection of Love and Wisdom. Similar is the Case with Man, in whom and with whom the Lord is present in the universal Orb of Earths; and this solely by Reason that the Lord is not in Space.

11. That God is very Man*. In all the Heavens there is no other Idea of God than that

* Many, from a Supposition that the Divine Being was an universal Ens, or central Fire, destitute of all Form, have been hitherto greatly confused in their Conceptions and Views of the Nature of the Godhead; whilst others, who have maintained an Existence of three distinct Bodies and Persons therein, seem to have been still more so. We trust, that the pure and comprehensible View of the Nature of the TRINITY, opened in this Work, as existing in the ONE GOD, will on due Consideration meet with the Approbation of all sincere Christians, and that the real Philosopher, or Lover of true Wisdom, will be delighted with so plain an Account of what has so long been considered as abstruse and incomprehensible; and particularly pleased with the Consideration, that the first, the beginning, and original Source of all Beings, Order, and Wisdom, ever was and is the very Image and Similitude of those Creatures unto whom he has imparted the noblest Faculties, and who only are capable of receiving the most perfect Displays of his Wisdom and Love, because the Master-piece, and grand End of all Creation; and that all Creatures in their

*He who loves
feels love descend
into him & if he
has wisdom may
perceive it is from
the Father & Son
which is the Lord*

that of a Man; the Reason is, because Heaven in the Whole, and in Part, is in Form as a Man, and the Divine, which is with the Angels, constitutes Heaven; and Thought proceedeth according to the Form of Heaven; wherefore it is impossible for the Angels to think of God otherwise: Hence it is that all they in the World, who are in Conjunction with Heaven, think in like Manner of God, when they think inwardly in themselves or in their Spirit. By Reason that God is a Man, all Angels and all Spirits are Men in a perfect Form; this is a Consequence of the Form of Heaven, which in it's greatest and least Parts is like itself: that Heaven in the Whole, and in every Part, is in Form as a Man, may be seen in the Work concerning HEAVEN AND HELL, n. 59, to 87. and that Thoughts proceed according to the Form of Heaven, n. 203, 204. That Men were created after the Image and Likeness of God is known from Genesis i. 26, 27; also that God was seen as a Man by Abraham and others. The Ancients, from

*Man can have no
idea of any thing
greater than Man
as a cup cannot
contain more than
its capacity
But God is a man
not because he is
so perceived by man
but because he is
the creator of man*

their Parts bear a Respect to Man, because the Head of all Creation, and truly reflective of his Maker. To this we beg Leave to add an Observation of a judicious and sensible Writer, whose Aphorisms have just made their Appearance in our Language. "He who adores an impersonal God, HAS NONE, "and is without Guide or Rudder, on an immense Abyss, that first absorbs his "Powers, and next himself. What Nature will he honour who honours not "the HUMAN?" The Rev. J. C. Lavater's Aphorisms on Man, P. 189.

the Wise to the Simple, thought no otherwise of God than as of a Man, and at Length, when they began to worship a Plurality of Gods, as at Athens and Rome, they worshipped them all as Men. What has been said may be illustrated by the following Extract from a small Treatise, published some Time ago. "The Gentiles, particularly the Africans, " who acknowledge and worship one God the " Creator of the Universe, entertain an Idea " of God as of a Man, and say that no one " can have any other Idea of God: When " they hear that many form an Idea of God as " existing in the Midst of a Cloud, they ask " where such are; and when it is said that there " are such among Christians, they deny that " it is possible; but in Reply it is shewn, that " some Christians conceive such an Idea from " this Circumstance, that God in the Word is " called a Spirit, and of a Spirit they think " no otherwise than of a thin Cloud, not " knowing that every Spirit and every Angel " is a Man: Nevertheless Examination was " made, whether their spiritual Idea was " similar to their natural Idea, and it was " found that it was not similar with those who " interiorly acknowledge the Lord as the God " of Heaven and Earth. I heard a certain " Presbyter of the Christians say, that no one " can

*Think of a white
cloud as being holy
you cannot love it
but think of a holy
man within the cloud
love springs up in
your thought. for
to think of holiness
distinct from man
is impossible to the
affections. thoughts
alone can make
monsters. but the
affection cannot*

“ can have any Idea of a Divine Human
 “ [Being]; and I saw him carried about to
 “ various Nations, successively to such as
 “ were more and more interior, and from
 “ them to their Heavens, and lastly to the
 “ Christian Heaven, and every where there
 “ was given a Communication of their inte-
 “ rior Perception of God, and he observed
 “ that they had no other Idea of God than the
 “ Idea of a Man, which is the same with the
 “ Idea of a Divine Human [Being].”

12. The Idea of the common People in the Christian World concerning God is as of a Man, because God is called a PERSON in the Athanasian Doctrine of the Trinity: But they who are wiser than the common People pronounce God to be invisible, which proceeds from their not being able to comprehend how God, as a Man, could have created Heaven and Earth, and fill the Universe with his Presence, with other Particulars, which cannot be rightly apprehended, so long as Man is ignorant, that the Divine is not in Space. But they who approach the Lord alone, think of a Divine Human [Being], and therefore of God as a Man.

13. Of how great Importance it is to have a just Idea of God, may appear from this Consideration, that the Idea of God constitutes the

*Worldly wisdom
 or demonstration
 by the senses is
 the cause of this*

the inmost Thought of all those who have any Religion, for all Things of Religion and divine Worship have Respect unto God: And inasmuch as God is universally and particularly in all Things of Religion and of Worship; therefore, unless there be a just Idea of God, no Communication can be given with the Heavens: Hence it is, that in the spiritual World every Nation hath it's Place according to it's Idea of God as a Man, for in this and in no other is the Idea of the Lord. That the State of every Man's Life after Death is according to the Idea of God which he hath confirmed in himself, appears manifestly from the Reverse of the Proposition, viz. that the Negation of God constitutes Hell, and in the Christian World the Negation of the Lord's Divinity.

*The Negation
of the Doctrine
of Genius*

14. That To Be and To Exist [Esse et existere] in God Man are distinctly one. Where there is an Esse, there is also Existence, one is not possible without the other; for Essence is by Existence, and not without it. This the Rational [Part or Principle] comprehends, when it thinks whether there can be any Essence which doth not exist, and whether there can be any Existence but from an Essence; and inasmuch as the one exists with and not without the other, it follows that they

they are one, but distinctly one. They are distinctly one, as is the Case with Love and Wisdom; for Love is Essence, and Wisdom Existence, inasmuch as Love doth not exist but in Wisdom, nor Wisdom but from Love; wherefore, when Love is in Wisdom then it existeth. These two are such a ONE, that they may be distinguished indeed in Thought, but not in Act. And inasmuch as they may be distinguished in Thought, but not in Act, therefore it is said they are DISTINCTLY one. Essence and Existence in God Man are also distinctly one, as Soul and Body, Soul doth not exist without it's Body, nor Body without it's Soul. It is the divine Soul of God Man which is understood by the Divine Essence, and his Divine Body which is understood by the Divine Existence. That a Soul can exist without a Body, and exercise Thought and Wisdom, is an Error proceeding from Fallacies; for every Soul of Man is in a spiritual Body, after it hath put off it's material Coverings which it carried about with it in the World.

15. The Reason why an Essence is not an Essence unless it exists is, because it is not before in a Form, and that which is not in a Form hath not a Quality, and that which hath not a Quality is not any Thing. That which exists from

an

*Thought without
affection makes
a distinction between
Love & Wisdom
not done between
body & spirit*

16 ANGELIC WISDOM CONCERNING

an Essence, maketh one with the Essence, by Reason that it is from the Essence; hence there is an Uniting into one, and hence it is that one is the other's mutually and reciprocally, also that one is all in all in the other as in itself.

16. Hence it may appear that God is a Man, and that thereby he is a God existing, not existing from himself, but in himself. He who existeth in himself is God from whom all Things are.

17. That in God Man infinite Things are distinctly one. It is well known that God is Infinite, for he is called Infinite; but he is called Infinite because he is Infinite. He is not Infinite by Virtue of this alone, that he is real Essence and Existence in himself, but because infinite Things are in him; Infinite without infinite Things in himself is not Infinite but as to the bare Name. Infinite Things in him cannot be said to be infinitely many, nor infinitely all, by Reason of the natural Idea concerning many and all, for the Idea of infinitely many is limited, and the Idea of infinitely all is indeed unlimited, but it is derived from limited Things in the Universe; wherefore Man, inasmuch as his Ideas are natural, cannot by Sublimation and Approximation
come

come to a Perception of the infinite Things in God, but an Angel, whose Ideas are spiritual, may by Sublimation and Approximation be elevated above the Degree of a Man, but yet not to the Thing itself.

18. That there are infinite Things in God, any one may affirm in himself who believeth that God is a Man, and inasmuch as he is a Man he hath every Thing appertaining to Man. In created Man those Things are many, and viewed in their Contextures they are innumerable; but in God Man they are Infinite, there being nothing wanting, and thence he hath infinite Perfection. The Reason why a Comparifon is made between uncreated Man, which is God, and created Man, is, because God is a Man, and it is faid by him in the first Chapter of Genesis, that Man in this World “ was created after his Image and according “ to his Likeness.” v. 26, 27.

19. That there are infinite Things in God appears more manifestly to the Angels from the Heavens in which they are; the universal Heaven, which consisteth of Myriads of Myriads of Angels, in it's universal Form is as a Man; fo also is every Society in

D *

Heaven

Heaven as well great as small, hence also an Angel is a Man, for an Angel is a Heaven in it's least Form: that this is the Case may be seen in the Treatise concerning HEAVEN AND HELL, number 51 to 87. The Form of Heaven in the Whole, in Part, and individually, is such by Virtue of the Divine which the Angels receive, for in Proportion as an Angel receives of the Divine, in the same Proportion he is in perfect Form a Man: Hence it is that the Angels are said to be in God, and God in them, also that God is All in All with them. How many Things there are in Heaven cannot be described; and inasmuch as the Divine constituteth Heaven, and consequently those ineffably many Things are from the Divine, it clearly appears that there are infinite Things in very Man, who is God.

20. The like Conclusion may be formed from the created Universe, when it is regarded with a View to Uses and their Correspondencies: But before this can be understood, some Things must be premised by Way of Illustration.

21. Inasmuch as there are infinite Things in God Man, which appear in the Heavens, in Angels, and in Men, as in a Mirror, and
inasmuch

inasmuch as God Man is not in Space, as was shown above, n. 7, 8, 9, 10, it may in some Degree be seen and comprehended, how God may be Omnipresent, Omniscient, and All-provident; and how as a Man he could create all Things, and can as a Man preserve the Things created from himself in their Order to Eternity.

22. That infinite Things are distinctly one in God Man, may also appear evident in Man as in a Mirror; in Man there are many and innumerable Things, as was said above, but still Man perceives them as one; he doth not from Sense know any Thing of his Brain, his Heart, and Lungs, his Liver, Spleen and Pancreas; nor of the innumerable Things in his Eyes, Ears, Tongue, Stomach, Organs of Generation, and the Rest; and inasmuch as from Sense he doth not know these Things, he is to himself as one. The Reason is, because all those Things are in such a Form, that no one of them can be wanting; for he is a Form recipient of Life from God Man, as was shown above, n. 4, 5, 6; from the Order and Connection of all in such a Form is produced a Sense, and thence an Idea, as if they were not many and innumerable Things, but one. Hence it may be concluded, that the many and innumerable Things, which constitute in

Man as it were One, in Very Man who is God, are distinctly, yea most distinctly, One.

23. That there is one God Man from whom all Things are. All Principles of human Reason agree, and as it were centre in this, that there is one God the Creator of the Universe; wherefore a reasonable Man, by Virtue of the common Principle of Understanding thinks no otherwise, nor can think otherwise: Tell any one who hath found Reason, that there are two Creators of the Universe, and you will find in yourself a Repugnance thence arising, and possibly from the bare Sound of the Words in your Ear; whence it is evident that all Principles of human Reason join and centre in this, that God is ONE: There are two Causes why this is so, the *First* is, because the Faculty itself of thinking rationally, viewed in itself, is not of Man, but of God in him, on this Faculty depends human Reason in its common [Ground or Principle] and this common [Ground or Principle] causeth it to see as from itself that God is One: The *other* is, because Man, by Means of that Faculty, either is in the Light of Heaven, or derives the common [Ground or Principle] of his Thought thence, and it is an Universal of the Light of Heaven that God is One.

The

The Case is otherwise if Man, by Virtue of that Faculty, hath perverted the inferior Things of his Understanding; such an one indeed possesses the Faculty, but by the Intorsion of the inferior Principles he turns it another Way, whereby his Reason becomes not sound.

24. Every Man, although he is ignorant of it, thinks of a collective Body of Men as of a single Man, wherefore also he immediately perceives what is meant when it is said, that a King is the Head, and his Subjects the Body, also when it is said, that this or that Person is such and such in the common Body, that is, in the Kingdom. The Case is similar in Respect to the spiritual Body as to the civil Body; the spiritual Body is the Church, it's Head is God Man; hence it is evident how in this Perception the Church would appear as a Man, if one God the Creator and Sustainer of the Universe was not thought of, but instead of one several; it would appear in that Perception like one Body upon which there were several Heads, consequently not like a Man, but like a Monster. If it should be said, that those Heads have one Essence, and that thereby they all together make one Head, no other Idea can thence result, but the Idea either of one Head with several Faces, or of several Heads with one Face, consequently the Church

in such Perception would be presented as deformed; when nevertheless one God is the Head, and the Church is the Body, which acts from the Controul of the Head, and not from itself, as is also the Case in Man. Hence also it is, that there is only one King in one Kingdom; for more than one would distract it, whereas one may preserve it in Unity.

25. The Case would be similar in the Church dispersed over the whole World, which is called a Communion, by Reason that like one Body it is under one Head: It is well known, that the Head governs and controuls the Body under it, for in the Head reside the Understanding and the Will, and from the Understanding and the Will, the Body is acted upon, inso-much that the Body is nothing but Obedience: The Body cannot act at all but from the Understanding and Will in the Head, in like Manner neither can the Man of the Church act at all but from God; it appears as if the Body acted from itself, as if the Hands and Feet in acting moved themselves from themselves, and as if the Mouth and Tongue in speaking vibrated from themselves, when nevertheless they do not in the least do it from themselves, but from the Affection of the Will and consequent Thought of the Understanding in the Head. Think then if one Body had
several

several Heads, and each Head was at Liberty to determine itself from it's own Understanding and it's own Will, whether the Body could subsist; Unanimity, in this Case, is not possible, such as hath Place under one Head. As it is in the Church, so it is in the Heavens, which consist of Myriads of Myriads of Angels, unless all and every one of them had Respect to one God, they would fall off one from another, and Heaven would be dissolved: Wherefore, if an Angel of Heaven only thinks of a Plurality of Gods, he is immediately separated, for he is cast to the uttermost Boundary of Heaven, and falls down.

26. Forasmuch as the universal Heaven, and all Things therein, have relation to one God, therefore the Speech of the Angels is such, that by a certain agreeing Harmony flowing from the agreeing Harmony of Heaven, it terminates in one; an Indication this that it is impossible for them to think of more than one God, for their Speech is from their Thought.

27. What Person of sound Reason doth not perceive, that the Divine is not divisible; also that a Plurality of Infinites, Uncreates, Omnipotents, and Gods is not possible? If another, who hath no Reason, should say that it is possible there may be several Infinites,
Uncreates,

24. ANGELIC WISDOM CONCERNING

Uncreates, Omnipotents and Gods, provided they have the same Essence, and that thereby there is one Infinite, Uncreate, Omnipotent and God—is not one and the same Essence one and the same Identity? and one and the same Identity is not communicable to many; if it should be said that one is from the other, then he who is from the other is not God in himself, and nevertheless God in himself is the God from whom all Things are. See above, n. 16.

28. That the Divine Essence itself is Love and Wisdom. If you collect together all Things that you know, and place them under the Intuition of your Mind, and examine in some Elevation of Spirit what is the Universal of them all, you cannot conclude otherwise than that it is Love and Wisdom; for these two Principles are the Essentials of all Things of the Life of Man; every Thing civil, moral and spiritual, appertaining to him, depend upon these two, and without these two they are not any Thing. Similar is the Case with all Things of the Life of Man in his compound State, which is, as was before said, a greater or less Society, a Kingdom or Empire, the Church, and also the Angelic Heaven. Take away from them

Love

Answer

Essence is not Identity but from Essence proceeds Identity & from one Essence may proceed many Identities as from one Affection.

one may proceed many thoughts

surely this is an oversight

That there is but one Omnipotent Uncreate & God

I agree but that

there is but one Infinite I do not.

for if all but God is not Infinite they

shall come to an end which

God forbids

Let the Essence be the same as the Personality then could

be but one Identity which is from

Heaven would upon this plan be but a. God

but one Essence therefore Essence is not Identity

Love and Wisdom, and think whether they are any Thing, and you will discover that without these, as Grounds of their Existence [*ut ex quibus*], they are nothing.

29. That in God there is Love, and at the same Time Wisdom in their very Essence, cannot be denied by any one; for he loveth all from Love in himself, and leadeth all from Wisdom in himself. The created Universe also, viewed from a Principle of Order, is so full of Wisdom, grounded in Love, that it may be said that all Things in the Complex are Wisdom itself; for indefinite Things are in such Order, successively and simultaneously, that taken together they make one; it is on this Account and no other, that they are capable of being held together and preserved perpetually.

30. It is in Consequence of the Divine Essence itself being Love and Wisdom, that Man hath two Faculties of Life, from one of which he hath his Understanding, and from the other his Will; the Faculty, from whence he hath his Understanding, derives all it hath from the Influx of Wisdom from God, and the Faculty, from whence he hath his Will, derives all it hath from the Influx of Love from God. Man's not being justly wise, and not exercising his Love justly, does not take

E

away

away the Faculties, but only closes them up inwardly, and so long as it closes them up inwardly the Understanding is indeed called Understanding, and in like Manner the Will is called Will, but yet essentially they are not so; wherefore, if those Faculties were taken away, every Thing human would perish, which is to think, and from thinking to speak, and to will, and from willing to act. Hence it is evident that the Divine in Man resides in those two Faculties, which are the Faculty of being wise, and the Faculty of loving; that is, the Power of being wise, and the Power of loving. That in Man there is a Power of loving, although he is not wise and doth not love as he might, hath been made known to me by much Experience, which you will see abundantly elsewhere.

31. It is in Consequence of the Divine Essence itself being Love and Wisdom that all Things in the Universe have Relation to Good and Truth, for all that which proceeds from Love is called Good, and that which proceeds from Wisdom is called Truth; but of these more hereafter.

32. It is in Consequence of the Divine Essence itself being Love and Wisdom, that the Universe and all Things in it, as well the Things that have Life as the Things that have
not

not Life, subsist from Heat and Light; for Heat corresponds to Love, and Light corresponds to Wisdom; wherefore also spiritual Heat is Love, and spiritual Light is Wisdom; but of these also more hereafter.

33. From the Divine Love and the Divine Wisdom, which constitute the very Essence which is God, proceed all the Affections and Thoughts in Man, the Affections from the Divine Love, and the Thoughts from the Divine Wisdom; and all and singular the Things appertaining to Man are nothing but Affection and Thought, these two Principles being as it were the Fountains of all Things appertaining to his Life; all the Delights and Pleasantnesses of his Life are hence derived, the Delights from the Affection of his Love, and the Pleasantnesses from the Thought therein grounded. Now forasmuch as Man was created to be a Recipient, and is a Recipient so far as he loveth God, and from the Love of God has Wisdom, that is, so far as he is affected by those Things which are from God, and so far as he thinks from that Affection, it follows that the Divine Essence, from which all Things were created, is Divine Love and Divine Wisdom.

34. That the Divine Love is of the Divine Wisdom, and the Divine Wisdom of the Divine Love. That the Divine Essence and the Divine Existence in God Man are distinctly one, may be seen above, n. 14 to 16. And forasmuch as the Divine Essence is Divine Love, and the Divine Existence is Divine Wisdom, therefore these in like Manner are distinctly one. They are called distinctly one, because Love and Wisdom are two distinct Things, but so united, that Love is of Wisdom and Wisdom of Love; for Love is in Wisdom, and Wisdom EXISTS in Love: And forasmuch as Wisdom derives it's Existence from Love as was said above, n. 15, hence also the Divine Wisdom is an Essence [Esse]; whence it follows, that Love and Wisdom taken together are the Divine Essence, but taken distinctly, Love is called the Divine Essence, and Wisdom the Divine Existence. Such is the Idea of the Angels concerning the Divine Love and the Divine Wisdom.

35. Inasmuch as there is such an Union of Love and Wisdom, and of Wisdom and Love in God Man, the Divine Essence is One; for the Divine Essence is Divine Love because it is of Divine Wisdom, and Divine Wisdom because it is of Divine Love: And inasmuch as there is such an Union of these Principles, therefore

therefore also the Divine Life is one: Life is the Divine Essence. The Ground and Reason why the Divine Love, and the Divine Wisdom are one, is, because their Union is reciprocal, and reciprocal Union maketh one. But of reciprocal Union more will be said elsewhere.

36. There is also an Union of Love and Wisdom in every Divine Work, by Virtue whereof it hath Perpetuity, yea, Eternity. If there was more of the Divine Love than of the Divine Wisdom, or more of the Divine Wisdom than of the Divine Love, in any created Work, it could not subsist, except so far as their Influence was equal; whatsoever exceeds such Equality passeth off.

37. The Divine Providence in reforming, regenerating and saving Men, participates equally of the Divine Love and the Divine Wisdom; from more of the Divine Love than of the Divine Wisdom, or from more of the Divine Wisdom than of the Divine Love, Man cannot be reformed, regenerated and saved: Divine Love willeth to save all, but it cannot save them but by the Divine Wisdom, and all the Laws whereby Salvation is effected are of the Divine Wisdom, and Love cannot transcend those Laws, because the Divine Love and the Divine Wisdom are One, and act in Union.

38. The Divine Love and the Divine Wisdom in the Word are understood by Justice and Judgment, the Divine Love by Justice and the Divine Wisdom by Judgment; wherefore in the Word Justice and Judgment are predicated of God; as in the Psalms, "Justice
 " and Judgment are the Support of thy
 " Throne." Psalm xcvi. 2. "The Lord
 " shall bring forth thy Righteousness [Justice]
 " as the Light, and thy Judgment as the Noon-
 " Day," Psalm xxxvii. 6. In Hosea, "I will
 " betroth thee unto me for ever in Justice and
 " in Judgment, ii. 19. In Jeremiah, I will
 " raise unto David a righteous Branch, and he
 " shall reign a King, and shall execute Judgment and Justice in the Earth," xxiii. 5. In Isaiah, "He shall sit upon the Throne of David and upon his Kingdom, to establish it
 " in Judgment and in Justice," ix. 6. In the same, "Jehovah shall be exalted, for he hath
 " filled the Earth with Judgment and Justice," xxxiii. 5. In the Psalms, "When I shall have
 " learned the Judgments of thy Justice:" "Seven
 " Times in the Day do I praise thee, because of
 " the Judgments of thy Justice," Psalm cxix. 7, 164. The same is understood by Life and Light in John, "In him was Life, and the
 " Life was the Light of Men," i. 4. by Life in this Passage is understood the Divine Love of
 the

the Lord, and by Light his Divine Wisdom. The same is also understood by Life and Spirit in John, "Jesus said, the Words which I speak
 "unto you, they are Spirit, and they are
 "Life, vi. 63.

39. In Man Love and Wisdom appear as two separate Things, but still in themselves they are distinctly one, because in Man, such as his Love is, such is his Wisdom, and such as his Wisdom is, such is his Love; the Wisdom which does not make one with it's Love, appears as if it was Wisdom, and yet is not so; and the Love which does not make one with it's Wisdom, appears as if it was the Love of Wisdom, although it is not; for the one derives it's Essence and it's Life from the other reciprocally. The Reason why Wisdom and Love in Man appear as two separate Things is, because the Faculty of Understanding in him is capable of being elevated into the Light of Heaven, but not the Faculty of loving, except so far as a Man does as he understands; wherefore that Principle of apparent Wisdom, which does not make one with the Love of Wisdom, relapses into the Love which makes one with itself, which may be the Love not of Wisdom, yea the Love of Insanity; for a Man may know from Wisdom that he ought to do this or that, but still he doeth it not, because
 he

he does not love it; but so far as he doeth from Love that which is of Wisdom, so far he is an Image of God.

40. That the Divine Love and the Divine Wisdom is a Substance and a Form. The common Idea of Men concerning Love and Wisdom is as of something volatile and floating in subtil Air or Æther; or as of an Exhalation from something of such a Nature; and scarcely any one thinks that they are really and actually a Substance and a Form. They who see that they are a Substance and a Form, nevertheless perceive Love and Wisdom out of their Subject as issuing from it, and what they perceive out of the Subject as issuing from it, although it be perceived as something volatile and floating, they also call a Substance and Form, not knowing that Love and Wisdom are the Subject itself, and that that which is perceived without it as something volatile and floating is only an Appearance of the State of the Subject within itself. The Causes why this hath not heretofore been seen are several; one is, that Appearances are the first Things from which the human Mind forms it's Understanding, and that it cannot shake them off but by an Investigation of the Cause, and if the Cause lies very deep, it cannot investigate

gate it, without keeping the Understanding some Time in spiritual Light, in which it cannot keep it long by Reason of the natural Light which continually draws it down. Nevertheless the Truth is, that Love and Wisdom are a real and actual Substance and Form, which constitutes the Subject itself.

41. But inasmuch as this is contrary to Appearance, it may seem not to merit Belief unless it be demonstrated, and it cannot be demonstrated except by such Things as a Man can perceive by his bodily Senses, wherefore by them it shall be demonstrated. Man hath five Senses which are called Feeling, Taste, Smell, Hearing and Sight. The Subject of Feeling is the Skin with which a Man is encompassed, the Substance and Form itself of the Skin cause it to feel what is applied; the Sense of Feeling is not in the Things which are applied, but it is in the Substance and Form of the Skin, which is the Subject; the Sense is only an Affection thereof from Things applied. It is the same with the Taste; this Sense is only an Affection of the Substance and Form of the Tongue, the Tongue is the Subject. It is the same with the Smell; that Odours affect the Nose, and are in the Nose, and that there is an Affection thereof from odoriferous Substances touching it, is well

F known.

*this Man can
do which is the
body.*

*Demonstration is
only by bodily senses.*

known. It is the same with the Hearing; it appears as if the Hearing was in the Place where the Sound begins, but the Hearing is in the Ear, and is an Affection of its Substance and Form; that the Hearing is at a Distance from the Ear is an Appearance. It is the same with the Sight; it appears when a Man sees Objects at a Distance as if the Sight was there, but nevertheless it is in the Eye which is the Subject, and is in like Manner an Affection thereof: The Distance is only from the Judgement concluding concerning Space from intermediate Objects, or from the Diminution and consequent Obscuration of the Object, whose Image is produced within the Eye according to the Angle of Incidence. Hence it appears, that the Sight does not go from the Eye to the Object, but that the Image of the Object enters the Eye, and affects its Substance and Form; for it is the same with the Sight as it is with the Hearing, the Hearing does not go out of the Ear to catch the Sound, but the Sound enters the Ear and affects it. Hence it may appear, that the Affection of a Substance and Form, which constitutes the Sense, is not a Thing separate from the Subject, but only causeth a Change in it, the Subject remaining the Subject then as before, and after. Hence it follows, that
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the Sight, Hearing, Smell, Taste and Feeling, are not any Thing volatile flowing from those Organs, but that they are the Organs themselves considered in their Substance and Form, and that whilst they are affected the Sense is produced.

42. It is the same with Love and Wisdom, with this only Difference, that the Substances and Forms which are Love and Wisdom do not exist before the Eyes as the Organs of the external Senses; but still no one can deny, that those Things of Wisdom and Love, which are called Thoughts, Perceptions, and Affections, are Substances and Forms, and that they are not volatile Entities flowing from nothing, or abstracted from that real and actual Substance and Form, which is the Subject: For there are in the Brain innumerable Substances and Forms, in which every interior Sense, which hath Relation to the Understanding and the Will, resides. That all the Affections, Perceptions and Thoughts there are not Exhalations from them, but that they are actually and really the Subjects, which do not emit any Thing from themselves, but only undergo Changes according to the Influences which affect them, may evidently appear from what hath been said above concerning the Senses. Of the Influences [*Al-*

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lucetia] which affect them more will be said below.

43. Hence it may first be seen, that the Divine Love and the Divine Wisdom in themselves are a Substance and Form, for they are Essence and Existence itself, and if they were not such an Essence and Existence as they are a Substance and Form, they would only be an imaginary Entity, which in itself is not any Thing.

44. That the Divine Love and the Divine Wisdom are Substance and Form in themselves, consequently the Self-subsisting and Only-subsisting [Being or Principle]. That the Divine Love and the Divine Wisdom is a Substance and Form, hath been proved above; and that the Divine Essence and Existence is Essence and Existence in itself, hath also been said above. It cannot be said to be Essence and Existence from itself, because this involves a Beginning, and also from something in it which it is Essence and Existence in itself; but the real Essence and Existence in itself is from Eternity; the real Essence and Existence in itself is also uncreate, and every created Thing cannot exist but from the Uncreate, and what is created is also finite, and Finite cannot exist but from Infinite.

45. He

45. He who with any Degree of Thought can conceive and comprehend an Essence and Existence in itself, will perfectly conceive and comprehend, that such Essence and Existence is the Self-subfisting and Only-subfisting [Being or Principle]; that is called Self-subfisting which alone Is; and that is called Only-subfisting, from which every other Thing is. Now forasmuch as the Self-subfisting and Only-subfisting [Being or Principle], is a Substance and Form, it follows that that is the Self-subfisting and Only-subfisting Substance and Form; and forasmuch as that very Substance and Form is the Divine Love and the Divine Wisdom, it follows, that it is the Self-subfisting and Only-subfisting Love, and the Self-subfisting and Only-subfisting Wisdom, consequently that it is the Self-subfisting and Only-subfisting Essence, also the Self-subfisting and Only-subfisting Life, for Love and Wisdom is Life.

46. Hence it may appear how sensually, that is, how much from the bodily Senses and the Darkeness thereof, they think in spiritual Things, who say that Nature is from herself; they think from the Eye, and cannot think from the Understanding; Thought from the Eye shuts the Understanding, but Thought from the Understanding opens the Eye: They cannot think any thing of Essence and Existence

ence in itself, and that it is Eternal, Uncreate and Infinite; neither can they think any Thing of Life, but as of something volatile passing off into nothing, and in like Manner of Love and Wisdom; being altogether incapable of discerning that all Things of Nature derive thence their Existence. Neither can it be seen that all Things of Nature exist thence, unless Nature be considered from Uses in their Series and Order, and not from some of her Forms, which are Objects of the Eye alone; for Uses proceed only from Life, and their Series and Order from Wisdom and Love, but Forms are the Continents of Uses; therefore if the Forms only are regarded, there cannot be seen any Thing of Life in Nature, much less any Thing of Love and Wisdom, consequently not any Thing of God.

47. That the Divine Love and the Divine Wisdom cannot but be and exist in others created from itself. It is an essential Principle of Love, not to love itself, but to love others, and to be joined to them by Love; it is also an essential Principle of Love to be beloved by others, for thereby Conjunction is effected; the Essence of all Love consists in Conjunction, yea, the Life of it which is called Delight, Pleasantness, Enjoyment, Sweetness

ness, Beatitude, Happiness and Felicity. Love consists in this, that what it hath may be another's, and that it may feel his Delight as Delight in itself, this is to Love; but for a Man to feel his own Delight in another, and not the other's Delight in himself, is not to Love, for in the latter Case he loves himself, but in the former he loves his Neighbour: These two Kinds of Love are diametrically opposite to each other: They both indeed effect Conjunction, and it doth not appear, that for a Man to love his own, that is, himself in another, disjoineth, when nevertheless it so disjoineth, that in Proportion as any one hath thus loved another, so much does he afterwards hate him; for that Conjunction is dissolved successively by itself, and then Love becomes Hatred in a similar Degree.

48. Who cannot see this, who is capable of looking into the Essence of Love? For what is it for a Man to love himself alone, and not any one out of himself, by whom he may be beloved again? This is rather Dissolution than Conjunction; the Conjunction of Love arises from Reciprocation, and Reciprocation doth not exist in Self alone; if it is thought to exist it is from an imaginary Reciprocation in others. Hence it is evident, that the Divine Love cannot but be and exist in others, whom it loveth

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loveth, and by whom it is beloved ; for when such a Quality exists in all Love, it must needs exist in the greatest Degree, that is, infinitely, in essential Love.

49. With Respect to God, it is not possible that he can love and be reciprocally beloved by others, in whom there is any Thing infinite, or any Thing of the Essence and Life of Love in itself, that is, any Thing Divine ; for if there was any Thing infinite, or of the Essence and Life of Love in itself; that is, any Thing Divine in them, then it would not be beloved by others, but it would love itself; for Infinite or the Divine is one; if this existed in others, it would be itself, and it would be essential Self Love, whereof not the least is possible in God ; for this is totally opposite to the Divine Essence; wherefore it must exist in others, in whom there is nothing of the self-existent Divine: That it exists in the Beings created from the Divine will be seen below. But that it may exist, there must be infinite Wisdom, which must make one with infinite Love; that is, there must exist the Divine Love of Divine Wisdom, and the Divine Wisdom of Divine Love, concerning which above n. 34 to 39.

50. On the Perception and Knowledge of this Arcanum depend the Perception and Knowledge

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Knowledge of all Things relating to Existence or Creation, also of all Things relating to Subsistence or Preservation by God; that is, of all the Works of God in the created Universe, which, are to be treated of in what follows.

51. But do not, I beseech you, confound your Ideas with Time and Space, for in Proportion as you have any Thing of Time and Space in your Ideas when you read what follows, so far you will not understand it, for the Divine is not in Time and Space; which will be clearly seen in the Continuation of this Work, especially in treating of Eternity, Infinity, and Omnipresence.

52. That all Things in the Universe were created from the Divine Love and the Divine Wisdom of God Man. The Universe in its greatest and smallest Parts, as well as in its first and ultimate Principles is so full of Divine Love and Divine Wisdom, that it may be said to be Divine Love and Divine Wisdom in an Image. That this is the Case appears manifestly from the Correspondence of all Things in the Universe with all Things in Man: All and singular the Things which exist in the created Universe, have such a Correspondence with all and singular the Things of Man, that

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it may be said that Man also is a Kind of Universe; the Correspondence of his Affections and of his Thoughts thence derived, is with all Things of the Animal Kingdom; the Correspondence of his Will and his Understanding thence derived, is with all Things of the Vegetable Kingdom; and the Correspondence of his ultimate Life is with all Things of the Mineral Kingdom. That there is such a Correspondence doth not appear to any one in the natural World, but to every one, who attends to it, in the spiritual World; in that World there are all the Things which exist in the natural World in it's three Kingdoms, and they are Correspondences of the Affections and Thoughts, of the Affections from the Will and the Thoughts from the Understanding, as also of the Ultimates of the Life, of those who inhabit there; and both the latter and the former appear about them with such an Aspect, as is that of the created Universe, with this Difference, that it is in a smaller Form. Hereby it manifestly appears to the Angels, that the created Universe is an Image representative of God Man, and that it is his Love and Wisdom which in the Universe are manifested in an Image. Not that the created Universe is God Man, but that it is from him; for not the least Thing in the
 created

created Universe is a Substance and Form in itself, nor Life in itself, nor Love and Wisdom in itself; yea, neither is Man Man in himself, but all is from God, who is Man, Wisdom and Love, and Form and Substance in himself; that which is in itself, is Uncreate and Infinite; but what is from Him, that, inasmuch as it hath nothing about it which is in itself, is created and finite, and this represents the Image of Him from whom it is and exists.

53. Of created and finite Things may be predicated Essence and Existence, also Substance and Form, as also Life, yea Wisdom and Love, but all these are created and finite; the Reason why such Things may be predicated of Things created and finite is not because they have any Thing Divine, but because they are in the Divine and the Divine in them; for all created Things, in themselves are inanimate and dead, but they are animated and vivified in Consequence of the Divine being in them and they in the Divine.

54. The Divine is not in one Subject different from what it is in another, but one created Subject is different from another, for there do not exist two Things the same, and therefore each Thing is a different Continent, whereby the Divine in it's Image appears va-

rious. His Presence in Opposites will be spoken of in what follows.

55. That all Things in the created Universe are Recipients of the Divine Love and the Divine Wisdom of God Man. It is known that all and every Thing in the Universe was created from God; hence the Universe with all and every Thing in it, in the Word, is called the Work of the Hands of Jehovah. It is commonly said that the World in it's Complex was created out of nothing, concerning which nothing an Idea is entertained absolutely of nothing, when nevertheless out of absolute nothing nothing is made, nor can be made; this is a manifest Truth; wherefore the Universe, which is an Image of God, and therefore full of God, could not be created but in God from God; for God is Esse [to be] itself, and that which is must exist from an Esse; to create that which doth exist, from nothing which doth not exist, is an absolute Contradiction. But nevertheless, that which is created in God from God, is not continuous from himself, for God is self-essent, and in Things created there is not any Thing self-essent; if in created Things there was any Thing self-essent, that would be continuous from God, and what is continuous from God

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is God. The Idea of the Angels concerning this Matter is this, that that which is created in God from God, is like that in a Man, which he had derived from his Life, but from which the Life is extracted, which is such, that it is conformable to his Life, but nevertheless is not his Life: This the Angels confirm by many Things which exist in their Heaven, where they say they are in God and God in them, and nevertheless that they have nothing of God which is God, in their Essence: More will be adduced in what follows, whereby they prove this; here it is only necessary that it should be known.

56. Every created Thing from the above Origin, is such in it's Nature, that it may be a Recipient of God, not by Way of Continuity but of Contiguity; by the latter Way and not by the former the conjunctive Principle exists, there being a Principle suited for Conjunction in Consequence of it's being created in God from God, and forasmuch as it was so created, there is an analogous Principle, and by Means of that Conjunction it is as an Image of God in a Mirror.

57. Hence it is that the Angels are not Angels from themselves, but from the above Conjunction with God Man, and this Conjunction is according to their Reception of
Divine

Divine Good and Divine Truth, which are God, and appear to proceed from him, although they are in him; and their Reception is according to the Application of the Laws of Order, which are Divine Truths, to themselves, from the free Power of thinking and willing according to Reason, which they possess from the Lord as their own; hereby there is a Reception of Divine Good and Divine Truth as from themselves, and hereby there is a Reciprocation of Love, for as was said above, Love doth not exist unless it be reciprocal. Similar is the Case with Men upon Earth. From what hath been said it may now first be seen, that all Things in the created Universe are Recipients of the Divine Love and Divine Wisdom of God Man.

58. That the other Things in the Universe, which are not like Angels and Men, are also Recipients of the Divine Love and Divine Wisdom of God Man, as those Things which are inferior to Man in the animal Kingdom, and the Things inferior to these in the vegetable Kingdom, and the Things inferior to these in the mineral Kingdom, cannot as yet be explained to the Understanding, for first of all, more must be said concerning the Degrees of Life, and the Degrees of the Recipients of Life. Conjunction with these is according to their
their

their Uses; for all good Uses derive their Origin from no other Source, than a similar Conjunction with God, but dissimilar according to Degrees; which Conjunction successively in Descent becomes such, that there is nothing of Free-will because nothing of Reason, and hence no Appearance of Life in them, but still they are Recipients: Inasmuch as they are Recipients, they are also Re-agents, for it is in Consequence of their being Re-agents that they are Continents. Conjunction with good Uses will be spoken of after the Origin of Evil is shown.

59. Hence it may appear, that the Divine is in all and every Thing of the created Universe, and consequently that the created Universe is the Work of the Hands of Jehovah, as it is called in the Word, that is, the Work of Divine Love and Divine Wisdom, for these are understood by the Hands of Jehovah: And although the Divine is in all and every Thing of the created Universe, still there is nothing of the Self-essent Divine in their Essence, for the created Universe is not God but from God; and inasmuch as it is from God, his Image is in it, as the Image of a Man in a Mirror, in which indeed the Man appears, but still there is nothing of the Man in it.

60. I heard several in Conversation about me in the spiritual World say, that they were willing to acknowledge indeed, that the Divine is in all and every Thing of the Universe, because therein they see the wonderful Works of God, and the more interiorly those Works are examined, so much the more wonderful they appear; nevertheless, when they heard that the Divine actually is in all and every Thing of the created Universe, they were indignant; a Proof that they assert this indeed, but do not believe it. Wherefore it was urged that they might see this merely from the wonderful Faculty which every Seed hath of producing it's particular Vegetable in such Order, even to the Production of new Seeds, and that in every Seed there is suggested an Idea of Infinite and Eternal, for there is in them an Effort to multiply themselves, and fructify infinitely and eternally. The same might be seen also from every Animal even the most diminutive, inasmuch as there are in it Organs of the Senses, also Brain, Heart, Lungs, and so forth, with Arteries, Veins, Fibres, Muscles, and consequent Acts, besides the surprising Instincts peculiar to each, concerning which whole Volumes have been written. All these wonderful Things are from God, but the Forms with which they are clothed

cloathed, are from the material Substances of the Earth; hence are Vegetables, and in their Order Men; wherefore it is said of Man, that "He was created from the Ground, and that "he is Dust of the Earth, and that the Soul "of Lives was breathed into him," Genesis ii. 7. Whence it is evident that the Divine is not Man's, but is adjoined to him.

61. That all created Things in a certain Image represent Man. This may appear from all and every Thing of the animal Kingdom; and from all and every Thing of the vegetable Kingdom; and from all and every Thing of the mineral Kingdom. THE RELATION TO MAN IN ALL AND EVERY THING OF THE ANIMAL KINGDOM, is evident from the following Considerations; that Animals of all Kinds have Members by which they move themselves, Organs by which they feel, and Viscera by which they actuate them, which are common to them with Men; they have also Appetites and Affections similar to the natural Appetites and Affections in Man; and they have connate Knowledges corresponding to their Affections, in some of which there appears as it were somewhat spiritual, which is more or less evident before our Eyes in the Beasts of

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the Earth, the Birds of Heaven, the Bees, Silk-worms, Ants, &c. Hence it is that merely natural Men liken the living Things of that Kingdom to themselves, except as to Speech. THE RELATION TO MAN FROM ALL AND EVERY THING OF THE VEGETABLE KINGDOM is evident from the following Considerations; that they exist from Seed, and from thence proceed successively in their several Stages; that they have something similar to Marriage, and after it Prolification; that their vegetative Soul is Use, whereof they are the Forms, besides many other Things which are Relations to Man, which have also been described by some. THE RELATION TO MAN FROM ALL AND EVERY THING OF THE MINERAL KINGDOM appears only in the Endeavour [*Conatus*] to produce Forms which represent themselves, which are, as hath been said, all and every Thing of the vegetable Kingdom, and hereby of becoming useful; for as soon as a Seed falls into the Bosom of the Earth, it cherishes it, and gives Supplies out of itself from all Sides, that it may germinate, and show itself in a Form representative of Man; that such an Endeavour exists also in it's dry Parts, is evident from Corals in the Bottom of the Sea, and from Flowers in Mines, produced there from Minerals and also

also from Metals. The Endeavour to vegetate, and thereby to become useful, is the ultimate Principle derived from the Divine in created Things.

62. As there is an Endeavour of the Minerals of the Earth to vegetate, so there is an Endeavour of Vegetables to vivify themselves; hence exist various Kinds of Insects corresponding to their odoriferous Exhalations: That this is not an Effect of the Heat of the Sun of this World alone, but of Life, by that Heat, according to the Recipients, will be seen in what follows.

63. That there is a Relation to Man in all Things of the created Universe, may indeed be known from what hath been adduced, but cannot be seen except obscurely; whereas in the spiritual World it is seen clearly; in that World also there are all Things of the three Kingdoms, in the Midst of which is the inhabiting Angel, who sees them about him, and also knows that they are Representations of himself; yea, when the inmost Principle of his Understanding is opened, he knoweth himself, and seeth his Image in them, even as in a Glass.

64. From these and many other similar Things, which there is not Time to adduce here, it may be known for certain, that God

is a Man, and that the created Universe is an Image of himself; for the common Relation of all Things is to him, as the particular Relation is to Man.

65. That the Uses of all created Things ascend by Degrees from Ultimates to Man, and through Man to God the Creator, from whom they proceeded. *ULTIMATES*, as hath been said above, are all and every Thing of the mineral Kingdom, which are material Substances of various Kinds, as stony, saline, oily, mineral and metallic Substances, covered over with Earth consisting of vegetable and animal Matters reduced to the finest Powder; In these resides the End and also the Beginning of all the Uses which are from Life; the End of all Uses is the Endeavour to produce them, and the Beginning is the Power acting from that Endeavour; these are of the mineral Kingdom. *MEDIATES (Media)* are all and every Thing of the vegetable Kingdom, which are Grasses and Herbs of all Kinds, Plants and Shrubs of all Kinds, and Trees of all Kinds: the Uses of these are for all and every Thing of the animal Kingdom, as well imperfect as perfect; they nourish them, delight them, and vivify them; they nourish their Bodies with their Materials, delight their Senses

Senses with their Taste, Smell and Beauty, and vivify their Affections. An Endeavour to do these Things is in them from the Principle of Life. PRIMARIES (*Prima*) are all and every Thing of the animal Kingdom; the lowest in this Kingdom are called Worms and Insects, the middle Birds and Beasts, and the supreme Men; for in every Kingdom there are lowest, middle, and supreme, the lowest for the Use of the middle, and the middle for the Use of the supreme. Thus the Uses of all created Things ascend in Order from Ultimates to Man, who is the primary or first in Order.

66. There are three Degrees of Ascent in the natural World, and there are three Degrees of Ascent in the spiritual World: All Animals are Recipients of Life, the more perfect Animals are Recipients of the Life of the three Degrees of the natural World, the less perfect are Recipients of the Life of two Degrees of that World, and the imperfect are Recipients of one Degree of the same: But Man alone is a Recipient of the Life of three Degrees not only of the natural World, but also of the three Degrees of the spiritual World: Hence it is, that Man may be elevated above Nature, which is not the Case with any other Animal; he hath the Power of thinking analytically

litically * and rationally of civil and moral Things which are within the Sphere of Nature, and of spiritual and celestial Things which are above Nature, yea, he may be elevated into Wisdom, insomuch that he may see God. But the six Degrees, by which the Uses of all created Things in their Order ascend even unto God the Creator, will be treated of in their Place. From this Summary it may be seen, that there is an Ascent of all created Things to the First, who alone is Life, and that the Uses of all Things are the very Recipients of Life, and consequently the Forms of Uses.

67. It shall also be shown in a few Words, how Man ascends, that is, is elevated, from the ultimate Degree to the first: He is born to the ultimate or lowest Degree of the natural World; he is then elevated by Sciences to the second Degree; and as by Means of Sciences he perfects his Understanding, he is elevated to the third Degree, and then becomes rational: The three Degrees of Ascent in the spiritual World are in him above the three natural

* By thinking analytically is meant the Investigation of Truth from any known Propositions, or the deducing of Consequences from Principles already established, by Virtue whereof the Mind is enabled to rise from one Degree of Knowledge to another, and so at last attain unto the true Knowledge of God and Things celestial, whereby it may be rendered receptive of Eternal Life and Blessedness.

ral Degrees, nor do they appear before he puts off his earthly Body; when he puts this off, the first spiritual Degree is opened to him, afterwards the second; and lastly the third, but only in those who become Angels of the third Heaven, these are they who see God: They become Angels of the second and ultimate Heaven, in whom the second and ultimate Degree is capable of being opened: Every spiritual Degree in Man is opened according to the Reception of Divine Love and Divine Wisdom from the Lord; they who receive some Portion thereof, come into the first or ultimate spiritual Degree; they who receive more, into the second or middle spiritual Degree; and they who receive much, into the third or Supreme; but they who receive nothing of these, remain in the natural Degrees, and derive nothing more from the spiritual Degrees, than the Power of thinking and thence of speaking, and the Power of willing and thence of acting, but not intelligently.

68. Concerning the Elevation of the interiors of a Man's Mind, this also is to be observed. There is from God in every created Thing a Reaction, Life alone hath Action, and Reaction is excited by the Action of Life: This Reaction appears as if it appertained to the created Being, because it exists when the
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Being is acted upon; thus in Man it appears as if it was his own, because he does not perceive any otherwise than that Life is his own, when nevertheless Man is only a Recipient of Life. From this Cause it is, that Man, from his own hereditary Evil, reacts against God; but so far as he believes that all his Life is from God, and every Good of Life from the Action of God, and every Evil of Life from the Reaction of Man, Reaction thus becomes correspondent with Action, and Man acts with God as from himself. The Æquilibrium of all Things is from Action and joint Reaction, and every Thing must be in Æquilibrium. These Things are said, that Man may not believe he ascends to God from himself, but from the Lord.

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69. That the Divine fills all Spaces of the Universe without Space. There are two Things proper to Nature, SPACE and TIME; from these in the natural World Man forms the Ideas of his Thought and thence his Understanding; if he remains in these Ideas, and doth not elevate his Mind above them, he never can perceive any Thing spiritual and Divine, for he involves such Thing in Ideas which are derived from Space and Time, and in Proportion, as he does this, so far the Light of his Understanding is merely natural; to think from
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this mere natural Light in reasoning of Things spiritual and Divine, is like thinking from the Darknes of Night of those Things which only appear in the Light of Day; thence cometh Naturalism. But he who knows how to elevate his Mind above the Ideas of Thought which are derived from Space and Time, such a Man passes from Darknes to Light, and becomes wise in Things spiritual and Divine, and at Length sees those Things which are in them and from them; and then by Virtue of that Light he shakes off the Darknes of natural Light, and removes it's Fallacies from the Center to the Circumference. Every Man, who hath Understanding, may think above those Things proper to Nature, and also does actually so think, and then he affirms and sees, that the Divine, inasmuch as it is Omnipresent, is not in Space; and also he may affirm and see those Things which are adduced above; but if he denies the Divine Omnipresence, and ascribes all Things to Nature, then he does not desire to be elevated, although he is able.

70. All they who die, and become Angels, put off those two Things proper to Nature, which, as hath been said, are Space and Time; for they enter then into spiritual Light, in which the Objects of Thought are Truths, and the Objects of Sight are similar to those in the

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a shadow about
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natural World, but corresponding to their Thoughts. The Objects of their Thoughts, which, as hath been said, are Truths, derive nothing at all from Space and Time; the Objects of their Sight indeed appear as in Space and in Time, but still they do not think from them. The Reason is, because Spaces and Times there are not stated, as in the natural World, but changeable according to the States of their Life: Hence, instead of Spaces and Times, in the Ideas of their Thought, there are States of Life; instead of Spaces such Things as relate to States of Love, and instead of Times, such Things as relate to States of Wisdom. Hence it is that spiritual Thought, and thence also spiritual Speech, differ so much from natural Thought and Speech derived from it, that they have nothing in common except as to the Interiors of Things, which are all spiritual; concerning which Difference more will be said elsewhere. Now inasmuch as the Thoughts of the Angels derive nothing from Space and Time, but from States of Life, it is evident that they do not comprehend what is meant when it is said, that the Divine fills Space, for they do not know what Space is, but that they comprehend clearly, when it is said, without any Idea of Space, that the Divine fills all Things.

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71. That the merely natural Man thinks of Things spiritual and Divine from Space, and the spiritual Man without Space, may be thus illustrated: The merely natural Man thinks by Ideas which he has acquired from the Objects of Sight, in all which there is Figure derived from Length, Breadth and Height, and from Form terminated by them, which is either angular or circular; these are manifestly in the Ideas of his Thought concerning the visible Things on Earth, and they are also in the Ideas of his Thought concerning invisible Things, as Things civil and moral; he does not indeed see them, but still they are there as continuous. Not so the spiritual Man, especially the Angel of Heaven; his Thought hath nothing in common with Figure and Form deriving any Thing from the Length, Breadth, and Height of Space, but from the State of a Thing as grounded in it's State of Life: Hence instead of Length of Space, he thinks of the Good of a Thing grounded in the Good of Life, instead of Breadth of Space the Truth of a Thing, grounded in the Truth of Life, and instead of Height the Degrees of these; thus he thinks from the Correspondence which is between Things spiritual and natural; from which Correspondence it is, that Length in the Word signifies the Good of a Thing,

Breadth the Truth of a Thing, and Height their Degrees. Hence it is evident that an Angel of Heaven can by no Means think otherwise, when he thinks of the Divine Omnipresence, than that the Divine fills all Things without Space; what an Angel thinks, that is Truth, because the Light which illuminates his Understanding is the Divine Wisdom.

72. This Thought concerning God is Fundamental, for without it those Things which will be said of the Creation of the Universe from God Man, of his Providence, Omnipotence, Omnipresence and Omniscience, may indeed be understood, but still not retained, because the merely natural Man, when he understands them, still relapses into the Love of his Life, which is of his Will, and this Love dissipates them, and immerfes them in Space, in which his Light is which he calls rational, not knowing, that in Proportion as he denies those Things, so far he is irrational. That this is the Case may be confirmed by the Idea concerning this Truth, THAT GOD IS A MAN. Read, I beseech you, with Attention, what is written above, n. 11 to 13, and what follows after; then you will understand that it is so; but let down your Thought into natural Light which partakes of Space, and will it not appear

pear to you a Paradox? and if you let it down much, will you not reject the Idea? This is the Reason why it is said, that the Divine fills all Spaces in the Universe, and that it is not said that God Man fills them; for if this was said, the merely natural Light would not assent to it, but when it is said that the Divine fills them, this it assents to, because it agrees with the Form of Speech of Theologists, that God is omnipresent, and hears and knows all Things. More may be seen on this Subject above, n. 7 to 10.

73. That the Divine is in all Time without Time. As the Divine is in all Space without Space, so it is in all Time without Time; for nothing which is proper to Nature can be predicated of the Divine, and Space and Time are proper to Nature. Space in Nature is measurable, and in like Manner Time. Time is measured by Days, Weeks, Months, Years and Ages; and the Day by Hours, the Week and the Month by Days, the Year by the four Seasons, and Ages by Years. Nature derives this Mensuration from the apparent Circumgyration and Revolution of the Sun of this World. But not so in the spiritual World, there the Progressions of Life in like Manner appear in Time, for they

they live there with one another, as Men in the World live with one another, which is not possible without an Appearance of Time; but Time there is not distinguished into Seasons as in the World, for their Sun is constantly in it's East, never removed, for it is the Divine Love of the Lord which appears to them as a Sun; therefore they have not Days, Weeks, Months, Years and Ages; but instead of them States of Life, by which a Distinction is made, which cannot be called a Distinction into Times, but into States. Hence it is that the Angels do not know what Time is, and that, when it is named, instead of it they perceive State; and when State determines Time, Time is only an Appearance, for the Delight of State, causeth Time to appear short, and the Unpleasantness of State causeth Time to appear long; from which it is evident that Time there is nothing but the Quality of State. Hence it is, that by Hours, Days, Weeks, Months and Years, in the Word are signified States, and their Progressions in their Series and their Complex; and when Times are predicated of the Church, that by Morning is understood it's first State; by Noon it's Fullness, by Evening it's Decrease, and by Night it's End; the same by the

the four Seasons of the Year, which are Spring, Summer, Autumn and Winter.

74. From these Considerations it may appear that Time makes one with Thought grounded in Affection; for hence is derived the Quality of a Man's State. That Distances in Progressions through Spaces in the spiritual World make one with the Progressions of Time, might be illustrated by many Things, for Ways in that World are actually shortened according to the Desires which are of the Thought from Affection, and *vice versa* are lengthened. Hence it is that we speak also of Spaces of Time. But in such Things, when Thought doth not join itself with the proper Affection of Man, Time does not appear, as in Dreams.

75. Now forasmuch as Times, which are proper to Nature in her World, are pure States in the spiritual World, which there appear progressive, because Angels and Spirits are finite, it may be seen that in God they are not progressive, because he is infinite, and infinite Things in Him are One, according to what was proved above, n. 17 to 22, from which it follows that the Divine is in all Time without Time.

76. He who doth not know, and cannot from some Perception think of God without Time,

Time, absolutely cannot perceive Eternity any otherwise than Eternity of Time, and then he cannot but be as in a Delirium in thinking of God from Eternity, for he thinks from a Beginning, and a Beginning is only of Time: His Delirium in this Case is that God existed from himself, whence he falls immediately into the Origin of Nature from herself; from which Idea he cannot be extricated but by the spiritual or angelic Idea of Eternal, which is without Time, and when it is without Time, the Eternal and Divine are the same, the Divine is the Divine in itself, and not from itself; the Angels say, that they can indeed perceive God from Eternity, but by no Means Nature from Eternity, and much less Nature from herself, and not at all Nature as Nature in herself; for what is in itself, that is the Esse itself, from which all Things are, and Esse in itself is Life itself, which is the Divine Love of Divine Wisdom and the Divine Wisdom of Divine Love. This is Eternal with the Angels, therefore abstracted from Time, as Uncreate is from Created, or Infinite from Finite, between which there is no Comparison.

77. That the Divine in the greatest and least Things is the same. This follows from
the

the two preceding Articles, that the Divine is in all Space without Space, and in all Time without Time, and Spaces are greater and greatest, and lesser and least: And forasmuch as Spaces and Times make one, as hath been said above, it is the same with Times. That the Divine in them is the same, is because the Divine is not variable and mutable, as is every Thing that is of Space and Time, or every Thing that is of Nature, but is invariable and immutable; hence it is every where and always the same.

78. It appears as if the Divine was not the same in one Man that it is in another, as that it is different in the Wise Man from what it is in the Simple, and different in the old Man from what it is in the Infant; but this is a Fallacy from Appearance, Man is different, but the Divine is not different in him. Man is a Recipient, and Recipients or Receptacles are various; a wise Man is more adequately, and therefore more fully, a Recipient of the Divine Love and Divine Wisdom, than a simple Man; and an old Man who is wise, more so than an Infant and a Boy; but nevertheless the Divine is the same in the one that it is in the other. In like Manner it is a Fallacy from Appearance, that the Divine is various

in the Angels of Heaven and Men of the Earth, because the Angels of Heaven are in Wisdom ineffable, and Men not so; but the apparent Variety is in the Subjects according to the Quality of their Reception of the Divine, and not in the Lord.

79. That the Divine is the same in Things the greatest and most minute, may be illustrated by Heaven and the Angels there: the Divine in the whole Heaven and the Divine in an Angel is the same, wherefore also the whole Heaven may appear as one Angel. It is the same with the Church and the Man of the Church. The greatest Body in which the Divine is, is the whole Heaven, and also the whole Church, the least is an Angel of Heaven and a Man of the Church. Sometimes a whole celestial Society hath appeared to me as one angelic Man; and it was told to me that it could appear as a great Man or a Giant, and as a little Man or an Infant; and this because the Divine is the same in Things the greatest and most minute.

80. The Divine is also the same in the greatest and smallest of all the Things which are created and do not live; for it is in all the Good of their Use; but the Reason why they do not live is, because they are not Forms of
Life

Life, but Forms of Uses; and Form, according to the Good of Use, is various. But how the Divine is in them will be explained in what follows, when Creation is treated of.

81. Abstract Space, and altogether deny a Vacuum, and then think of the Divine Love and the Divine Wisdom, that they are the real Essence, Space being abstracted, and a Vacuum being denied; then think from Space, and you will perceive, that the Divine is in the greatest and smallest Portions of Space, the same; for in Essence abstracted from Space there is no great or small, but Identity.

82. Here something shall be said concerning a Vacuum. I once heard the Angels talking with Newton concerning a Vacuum, and saying that they cannot endure the Idea of a Vacuum as of nothing; because in their World which is spiritual, and within or above the Spaces and Times of the natural World, they equally feel, think, are affected, love, will, breathe, yea speak and act, which Things are not possible in a Vacuum as nothing, because nothing is nothing, and of nothing not any Thing is predicable. Newton said, that he knew that the Divine which filleth all Things, and that he himself abhorred the Idea of nothing concerning a Vacuum, because

it is destructive of every Thing; exhorting those who conversed with him about a Vacuum, to beware of the Idea of nothing; calling it a Swoon (*Deliquium*) because in nothing there doth not exist any Actuality of Mind.

ANGELIC

ANGELIC WISDOM

CONCERNING THE

DIVINE LOVE.

PART THE SECOND.

83. **T**HAT the Divine Love and the Divine Wisdom appear in the spiritual World as a Sun. There are two Worlds, the spiritual and the natural; and the spiritual World does not derive any Thing from the natural World; nor the natural World from the spiritual World; they are altogether distinct, and communicate only by Correspondencies; the Nature of which hath elsewhere been abundantly shown: To illustrate this by Way of Example: The Heat in the natural World corresponds to the Good of Charity in the spiritual World, and the Light in the natural World corresponds to the Truth of Faith in the spiritual World; who doth not see that Heat and the Good of Charity, and Light and the Truth
of

of Faith, are totally distinct? At first Sight they appear as distinct, as two totally different Things; and their Appearance is alike distinct if it be enquired in Thought, what hath the Good of Charity in common with Heat, and what hath the Truth of Faith in common with Light? When nevertheless spiritual Heat is that Good, and spiritual Light is that Truth. These Principles, although they are so distinct in themselves, nevertheless make one by Correspondence; they make one thus, that whilst a Man reads of Heat and Light in the Word, then the Spirits and Angels who are with him, instead of Heat perceive Charity, and instead of Light Faith. This Example is adduced in Order to shew, that the two Worlds, the spiritual and the natural, are so distinct, that they have nothing in common with each other; but nevertheless are so created, that they communicate, yea are joined together, by Correspondencies.

84. Inasmuch as these two Worlds are so distinct, it may clearly be seen, that the spiritual World is under a different Sun from that of the natural World; for in the spiritual World there is equally Heat and Light, as in the natural World; but the Heat there is spiritual, and in like Manner the Light, and spiritual Heat is the Good of Charity, and spiritual

tual Light is the Truth of Faith. Now forasmuch as Heat and Light cannot derive their Origin any otherwise than from a Sun, it may appear, that in the spiritual World there is a Sun different from that in the natural World, as also that the Sun of the spiritual World is such in it's Essence, that spiritual Heat and Light may exist from it, and that the Sun of the natural World is such in it's Essence, that natural Heat may exist from it. Every Thing spiritual, which hath Relation to Good and Truth, can proceed from no other Origin than the Divine Love and Divine Wisdom, for every Good is of Love, and every Truth is of Wisdom: That they are from no other Source every wise Man may see.

85. That there is another Sun than that of the natural World hath heretofore been unknown; the Reason is, because the spiritual Principle of Man hath sunk so far into his natural, that he did not know what a spiritual Principle is, consequently neither did he know that there exists a spiritual World, in which Spirits and Angels are, different and other than the natural World. Forasmuch as the spiritual World hath been so much concealed from those who are in the natural World, it hath pleased the Lord to open the Sight of my Spirit, that I might see those Things which
are

are in that World, as I see the Things which are in the natural World, and afterwards might describe that World, as I have done in the Work concerning HEAVEN AND HELL, in one Article whereof the Sun of that World is also treated of: For it hath been seen by me, and appeared of like Magnitude with the Sun of the natural World, and also in like Manner fiery, but more ruddy; and it was made known to me that the universal angelic Heaven is under that Sun; and that the Angels of the third Heaven see it always, the Angels of the second Heaven very often, and the Angels of the first or ultimate Heaven sometimes. That all their Heat and all their Light, as also all Things which appear in that World, are from that Sun, will be seen in what follows.

86. That Sun is not the Lord himself, but from the Lord; it is the Divine Love and Divine Wisdom proceeding from him, which appear in that World as a Sun; and forasmuch as Love and Wisdom in the Lord are one, as was shown in the first Part, it is said that that Sun is the Divine Love; for the Divine Wisdom is of the Divine Love, therefore it also is Love.

87. The Reason why that Sun appears fiery in the Eyes of the Angels is, because Love and Fire correspond to each other; for they cannot

not see Love with their Eyes, but instead of Love that which corresponds to it; for Angels like Men have an Internal and an External [Part or Principle]; it is their Internal which thinks and is wise, and which wills and loves, and it is their External which feels, sees, speaks and acts; and all their Externals are Correspondences of their Internals, but spiritual and not natural Correspondences. The Divine Love is also felt as Fire by spiritual Beings. Hence it is that Fire, when it is mentioned in the Word, signifieth Love; the sacred Fire in the Israelitish Church signified the same, and from this Ground it is that in Prayers to God it is also common to ask, that celestial Fire may warm the Heart, that is, Divine Love.

88. Forasmuch as there is such a Difference between spiritual and natural, as was shown above, n. 83, therefore not the least of the Sun of the natural World can pass into the spiritual World, that is not the least of it's Light and Heat, or of any Object in the Earth; the Light of the natural World is Darkness there, and it's Heat is Death there; but nevertheless the Heat of the World may be vivified by the Influx of the Heat of Heaven, and the Light of the World may be illustrated by the Influx of the Light of
L Heaven;

Heaven; Influx is produced by Correspondences, and cannot be produced by Continuity.

89. That from the Sun, which exists from the Divine Love and the Divine Wisdom, proceedeth Heat and Light. In the spiritual World, in which Angels and Spirits are, there are Heat and Light equally as in the natural World, in which Men are; and also the Heat is felt as Heat, and the Light is seen as Light in like Manner; but nevertheless the Heat and Light of the spiritual World and of the natural World, differ so much, that they have nothing in common, as hath been said above; they are as different as what is alive and what is dead: the Heat of the spiritual World in itself is alive, and in like Manner it's Light; but the Heat of the natural World in itself is dead, and in like Manner it's Light; for the Heat and Light of the spiritual World proceed from a Sun which is pure Love, and the Heat and Light of the natural World proceed from a Sun which is pure Fire, and Love is alive, and the Divine Love is Life itself, and Fire is dead, and the Fire of the Sun is Death itself, so it may be called, because it hath nothing of Life in it.

90. The

90. The Angels, forasmuch as they are spiritual, cannot live in any other than spiritual Heat and Light; but Men cannot live in any other Heat than natural Heat, nor in any other Light than natural Light; for Spiritual agrees with Spiritual, and Natural with Natural; if an Angel were to draw in the smallest Portion of natural Heat and Light he would perish, for it entirely disagrees with his Life. Every Man, as to the Interiors of his Mind, is a Spirit. When a Man dies, he departs entirely out of the World of Nature, and leaves every Thing belonging to it, and enters into a World in which there is nothing of Nature; in that World he lives so separate from Nature, that there is no Communication by Continuity, that is as of purer and more crafts, but as of prior and posterior, between which there is no other Communication but by Correspondences. Hence it may appear that spiritual Heat is not a purer Kind of natural Heat, nor spiritual Light a purer Kind of natural Light, but that they are altogether of another Essence, for spiritual Heat and Light derive their Essence from a Sun which is pure Love, that is Life itself, and natural Heat and Light derive their Essence from a Sun which is pure Fire, in which there is absolutely nothing of Life, as was said above.

91. Forasmuch as there is such a Difference between the Heat and Light of one and the other World, it is clearly evident, whence it is that they who are in one World cannot see those who are in the other World; for the Eyes of a Man who sees from natural Light are of the Substance of his World, and the Eyes of an Angel are of the Substance of his World, so formed in both Places that they may adequately receive their own Light. From these Considerations it may be seen how much they think from Ignorance, who do not admit a Belief that Angels and Spirits are Men, because they do not see them with their Eyes.

92. Heretofore it hath not been known, that Angels and Spirits are in a Light and Heat entirely different from that of Men; yea, it hath not been known, that any other Light and Heat exists than that of this World; for Man hath never penetrated higher in his Thought than to the interior or purer Things of Nature; wherefore also many have fixed the Habitations of Angels and Spirits in the Æther, and some in the Stars, consequently within Nature, and not above, or out of it. When nevertheless Angels and Spirits are altogether above, or out of Nature, and in their own World which is under another Sun; and

and forasmuch as in that World Spaces are Appearances, as hath been shown above, therefore it cannot be said that they are in the Æther, or in the Stars; for they are together with Man, joined to the Affection and Thought of his Spirit; for Man is a Spirit, and by Virtue thereof he thinketh and willeth; wherefore the spiritual World is where Man is, and not at all removed from him. In a Word, every Man, as to the Interiors of his Mind, is in that World in the Midst of Spirits and Angels there, and thinks from the Light thereof, and loves from the Heat thereof.

93. That that Sun is not God, but that it is an Emanation from the Divine Love and the Divine Wisdom of God Man: In like Manner the Heat and Light from that Sun. By that Sun conspicuous to the Angels, from which they have their Heat and Light, is not meant the Lord himself, but that which first proceedeth from him, which is the highest Principle of spiritual Heat; the highest Principle of spiritual Heat is spiritual Fire, which is the Divine Love and the Divine Wisdom in their first Correspondence: Hence it is that that Sun appears fiery, and that it is as Fire to the Angels but not to Men; that Fire which is Fire to Men is not spiritual but natural, between

tween which there is as much Difference as between what is living and what is dead; wherefore the spiritual Sun by his Heat vivifies spiritual Beings, and renews spiritual Things; whereas the Sun of the natural World does indeed produce the same Effects upon natural Men and natural Things, but not from itself, but by the Influx of spiritual Heat, to which it administers a Kind of substituted Aid.

94. That spiritual Fire, in which also Light exists in its Origin, becometh spiritual Heat and Light, which decrease in proceeding, and the Decrease is effected by Degrees, of which we shall speak in the following Pages. This by the Ancients was represented by red Circles of Fire and shining Circles of Light about the Head of God, which Representation is also common at this Day, when God is represented as a Man in Pictures.

95. That Love produces Heat, and Wisdom Light, is manifest from Experience itself, Man when he loves groweth warm, and when he thinks from Wisdom seeth Things as it were in the Light; whence it is evident that what first proceedeth from Love is Heat, and that what first proceedeth from Wisdom is Light. That they are also Correspondencies, is evident, for Heat doth not exist in Love itself, but from it in the Will, and thence in the Body;

Body; and Light doth not exist in Wisdom, but in the Thought of the Understanding, and thence in the Speech. Wherefore Love and Wisdom are the Effence and Life of Heat and Light, Heat and Light are Things proceeding [*Procedentia*], and forasmuch as they are Things proceeding, they are also Correspondencies.

96. That spiritual Light is altogether distinct from natural Light, any one may know, if he attends to the Thoughts of his Mind; for the Mind, when it thinks, sees it's Objects in Light, and they who think spiritually, see Truths, and this in the Middle of the Night equally as well as in the Day; wherefore also Light is predicated of the Understanding, and it is said to see, for of what one Person speaketh, another sometimes saith, that he sees it to be so, that is, he understands it; the Understanding, forasmuch as it is spiritual, cannot so see from natural Light; for natural Light does not abide with it, but goes away with the Sun: Whence it is evident, that the Understanding hath a different Light from the Eye; and that that Light is from another Origin.

97. Let every one take heed how he thinks that the Sun of the spiritual World is God himself; God himself is a Man; that which first proceedeth [*primum procedens*] from his Love
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and Wisdom is a fiery spiritual Principle, which appears in the Sight of the Angels as a Sun: Wherefore when the Lord manifests himself to the Angels in Person; he manifests himself as a Man, and this sometimes in the Sun, and sometimes out of it.

98. It is in Consequence of this Correspondence, that the Lord in the Word is not only called the Sun, but also Fire and Light; and by the Sun is meant himself as to his Divine Love and his Divine Wisdom together; by Fire himself as to his Divine Love, and by Light himself as to his Divine Wisdom.

99. That spiritual Heat and spiritual Light in proceeding from the Lord as a Sun make one, as his Divine Love and his Divine Wisdom make one. How the Divine Love and the Divine Wisdom in the Lord make one, was said in the first Part; in like Manner Heat and Light make one, because they proceed, and the Things which proceed make one by Correspondence; for Heat corresponds to Love, and Light to Wisdom. Hence it follows, that as the Divine Love is the Divine Essence, and the Divine Wisdom is the Divine Existence, as above, n. 14 to 16; so spiritual Heat is the Divine, proceeding from the Divine Essence, and spiritual Light is

is the Divine, proceeding from the Divine Existence; wherefore as by that Union the Divine Love is of the Divine Wisdom and the Divine Wisdom is of the Divine Love, as above, n. 34 to 39, so spiritual Heat is of spiritual Light, and spiritual Light is of spiritual Heat; and forasmuch as there is such an Union, it follows, that Heat and Light in proceeding from the Lord as a Sun are one. But that they are not received by Angels and Men as one, will be seen in what follows.

100. It is the Heat and Light, which proceed from the Lord as a Sun, which by Way of Eminence are called the spiritual [Principle], and they are called the spiritual [Principle] in the singular Number, because they are one; wherefore in the following Pages when the spiritual [Principle] is spoken of, they are meant both together. It is by Virtue of this spiritual [Principle] that that whole World is called spiritual; all Things in that World derive their Origin through that spiritual [Principle], and thence also their Denomination. The Reason why that Heat and that Light are called the spiritual [Principle] is, because God is called Spirit, and God as Spirit is that proceeding Emanation; God from his Essence itself is called Jehovah; but by that Proceeding he vivifies and enlightens the Angels of Hea-

ven and Men of the Church : Wherefore also Vivification and Illumination are said to be effected by the Spirit of Jehovah.

101. That Heat and Light, that is, the spiritual [Principle] proceeding from the Lord as a Sun, make one, may be illustrated by the Heat and Light, which proceed from the Sun of the natural World, for these two also make one in issuing from that Sun : The Reason why they do not make one in the Earth, is not owing to that Sun, but to the Earth ; for the latter revolves every Day round her Axis, and makes a yearly Revolution according to the Ecliptic ; hence there is an Appearance that Heat and Light do not make one, for at Mid-Summer there is more of Heat than of Light, and in Mid-Winter there is more of Light than of Heat : Similar is the Case in the spiritual World ; only that the Earth there hath no Circumrotation and Revolution, but the Angels turn themselves more or less to the Lord, and they who turn themselves most receive more of the Heat and less of the Light, and they who turn themselves less to the Lord, receive more of the Light and less of the Heat : Hence it is that the Heavens, which consist of Angels, are distinguished into two Kingdoms, whereof one is called the Celestial, and the other the Spiritual ; the celestial Angels receive

ceive more of Heat, and the spiritual Angels more of Light. The Appearance also of the Earths on which they dwell, is according to the Reception of Heat and Light by the Inhabitants. There is a plenary Correspondence, if instead of the Motion of the Earth you substitute the Change of State of the Angels.

102. That all spiritual Things also deriving their Origin through the Heat and Light of their Sun, regarded in themselves in like Manner make one, but that the same Things regarded as proceeding from the Affections of the Angels, do not make one, will be seen in what follows: When the Heat and Light make one in the Heavens, it is, as it were, Spring with the Angels, but when they do not make one, it is, as it were, either Summer or Winter, not like Winter in the frigid Zones, but like Winter in warmer Climates; for the equal Reception of Love and Wisdom constitute the Angelic [Principle] itself, wherefore an Angel is an Angel of Heaven according to the Union of Love and Wisdom in him. It is the same with the Man of the Church, if in him Love and Wisdom, or Charity and Faith, make one.

103. That the Sun of the spiritual World appears in a middle Altitude, dis-

tant from the Angels, as the Sun of the natural World from Men. Most People carry out of the World with them an Idea of God that he is overhead on high, and of the Lord that he is in Heaven among the Angels. The Reason why they have an Idea of God, that he is over the Head on high, is, because God in the Word is called the most High, and it is said that he dwelleth on high; wherefore they lift up their Eyes and Hands when they supplicate and adore; not knowing that by the most High is signified the inmost. The Reason why they have an Idea of the Lord as being in Heaven amongst the Angels, is, because they do not think of him otherwise than of another Man, and indeed as of an Angel; not knowing that the Lord is the real and only God, who governs the Universe; who, if he was in Heaven among the Angels, could not have the Universe under his Intuition, and under his Protection and Government; and if he did not shine upon those who are in the spiritual World, as a Sun, the Angels could not have any Light; for the Angels are spiritual, and therefore no other Light agrees with their Essence but spiritual Light; that there is Light in Heaven, infinitely exceeding the Light upon Earth, will be seen below when Degrees are treated of.

104. As to what concerns the Sun, from which the Angels have their Light and Heat, it appears above the Earths which the Angels inhabit, in an Elevation of about forty-five Degrees, which is a middle Altitude; and it appears distant from the Angels, as the Sun of this World from Men. It appears also constantly in that Altitude and at that Distance, neither doth it move: Hence it is that the Angels have no Times distinguished into Days and Years, nor any Progression of the Day from Morning by Noon to Evening and Night; nor any Progression of the Year from Spring through Summer to Autumn and Winter, but there is perpetual Light and perpetual Spring; wherefore, instead of Times there are in Heaven States, as was said above.

105. The following are the principal Reasons why the Sun of the spiritual World appears in a middle Altitude; FIRST, that so the Heat and Light, which proceed from that Sun may be in their mean Degree, and thence in their Equality, and thereby in their just Temperature; for if the Sun was to appear above it's middle Altitude, more Heat than Light would be perceived, if below it, more Light than Heat would be perceived; as it comes to pass in the Earth when the Sun is above or below the Midst of the Heavens,
when

when above, the Heat encreases to a greater Degree than the Light, and when below the Light encreases to a greater Degree than the Heat; for the Light remains the same both in the Summer and Winter Seasons, but the Heat is encreased and diminished according to the Sun's Altitude. The SECOND Reason, why the Sun of the spiritual World appears in a middle Altitude above the Angelic Heaven, is, because thence there is a perpetual Spring in all the Angelic Heavens, whereby the Angels are in a State of Peace, for that State corresponds to the Spring Time upon Earth. The THIRD Reason is, that by that Means the Angels can always turn their Faces to the Lord and see him with their Eyes; for the East, and therefore the Lord, is before the Faces of the Angels in every Turn of their Bodies; which is peculiar to that World: This would not be the Case, if the Sun of that World was to appear above or below a middle Altitude, and least of all if above the Head in the Zenith.

106. If the Sun of the Spiritual World did not appear distant from the Angels, as the Sun of the natural World from Men, the universal angelic Heaven, and Hell under it, and our terraqueous Globe under them, would not be under the Intuition, Protection, Omnipresence,

fence, Omniscience, Omnipotence, and Providence of the Lord; comparatively as the Sun of our World, unless it was at such a Distance as it appears from the Earth, could not be present and powerful in all Countries by Heat and Light, and therefore could not give Aid as a Substitute to the Sun of the spiritual World.

107. It is highly necessary it should be known, that there are two Suns, the one spiritual and the other natural; the spiritual Sun for those who are in the spiritual World, and the natural Sun for those who are in the natural World: Unless this be known, nothing can be accurately understood concerning Creation and concerning Man, which Subjects are to be treated of; the Effects indeed may be seen, but unless the Causes of the Effects are seen at the same Time, the Effects cannot appear but as it were in Night.

108. That the Distance between the Sun and the Angels in the spiritual World is an Appearance according to the Reception of the Divine Love and the Divine Wisdom by them. All the Fallacies, which prevail with the Wicked and with the Simple, arise from Appearances confirmed: So long
as

as Appearances remain Appearances, they are Truths in Appearance, according to which any one may think and speak; but when they are taken for real Truths, which is the Case when they are confirmed, then apparent Truths become Falsities and Fallacies. As for Example; it is an Appearance, that the Sun every Day revolves round the Earth, and proceeds every Year according to the Course of the Ecliptic; this, so long as it is not confirmed, is an apparent Truth, according to which any one may think and speak; for he may say, that the Sun rises and sets, and thereby causes Morning, Noon, Evening and Night; also that the Sun is at particular Times in this or that Degree of the Ecliptic, or in such a Degree of Altitude, and that thereby it causeth Spring, Summer, Autumn and Winter; but when it is confirmed that this Appearance is the real Truth, then the Confirmer thinks and speaks a Falsity grounded in a Fallacy. It is the same with innumerable other Appearances, not only in natural, civil, and moral, but also in spiritual Things.

109. It is the same with the Distance of the Sun of the spiritual World, which Sun is the proximately proceeding Emanation of the Divine Love and Divine Wisdom of the Lord: The Truth is, that there is no Distance; but
that

that Distance is an Appearance according to the Reception of the Divine Love and Divine Wisdom in their respective Degree by the Angels: that Distances in the spiritual World are Appearances, is evident from those Things which were shown above, as in n. 7 to 9, THAT THE DIVINE IS NOT IN SPACE; and in 69 to 72, THAT THE DIVINE FILLS ALL SPACES WITHOUT SPACE; and if there are no Spaces, neither are there any Distances, or what is the same, if Spaces are Appearances, Distances also are Appearances, for Distances are of Space.

110. The Reason why the Sun of the spiritual World appears at a Distance from the Angels is, because the Divine Love and the Divine Wisdom is received in an adequate Degree of Heat and Light by them; for an Angel, inasmuch as he is a created and finite Being, cannot receive the Lord in the first Degree of Heat and Light, such as is in the Sun, for in this Case he would be entirely consumed, wherefore the Lord is received by them in a Degree of Heat and Light corresponding to their Love and Wisdom. This may be illustrated by this Circumstance; that an Angel of the ultimate Heaven cannot ascend to the Angels of the third Heaven, for if he ascends and enters their Heaven, he falls

as it were into a Swoon, and his Life is in a Conflict as it were with Death; the Reason is, because he hath Love and Wisdom in a less Degree, and in a similar Degree the Heat of Love and the Light of Wisdom: What then would be the Case, if an Angel was to ascend towards the Sun, and enter into his Fire? By Reason of the Difference of the Reception of the Lord by the Angels, the Heavens also appear distinct from each other; the supreme Heaven, which is called the third, appears above the second, and this above the first; not that there is any Distance between the Heavens, but that they appear to be distant from each other; for the Lord is equally present with those of the ultimate Heaven, as with those who are in the third Heaven; that which causeth the Appearance of Distance is in the Subjects, which are the Angels, not in the Lord.

111. That this is the Case cannot without Difficulty be comprehended by a natural Idea, because in such Idea there is Space, but it may be comprehended by a spiritual Idea, because in such Idea there is no Space; in this Idea the Angels are. This however may be comprehended by a natural Idea, that Love and Wisdom, or what is the same, that the Lord, who is Divine Love and Divine Wisdom,

Wisdom, cannot be progressive through Spaces, but is with every one according to his Reception. That the Lord is present with all, he himself teacheth in Matthew Chap. xxviii. 20, and that he will make his abode with them who love him, John xiv. 21.

112. This may seem a Matter of superior Wisdom, because it is confirmed by the Heavens and the Angels; but nevertheless it is the same with Men; Men as to the Interiors of their Minds receive Heat and Illumination from the same Sun, by his Heat they are heated, and by his Light they are illuminated, in Proportion as they receive Love and Wisdom from the Lord: The Difference between Angels and Men is, that Angels are under that Sun only, but Men not only under that Sun, but also under the Sun of this World; for the Bodies of Men, unless they be under both Suns cannot possibly exist and subsist, not so the Bodies of the Angels which are spiritual.

113. That the Angels are in the Lord, and the Lord in them; and forasmuch as the Angels are Recipients, that the Lord alone is Heaven. Heaven is called the Dwelling-Place of God, and also the Throne of God, and thence it is believed that God is there, as a King is in his Kingdom; but God,

that is the Lord, is in the Sun above the Heavens, and by his Prefence in Heat and Light is in the Heavens, as hath been shewn in the two last Articles, and although the Lord is in that Manner in Heaven, still he is there as in himself, for as was shewn above, n. 108 to 112, the Distance between the Sun and Heaven is not Distance, but an Appearance of Distance; wherefore as that Distance is only an Appearance, it follows that the Lord himself is in Heaven, for he is in the Love and Wisdom of the Angels of Heaven; and forasmuch as he is in the Love and Wisdom of all the Angels, and the Angels constitute Heaven, he is in the universal Heaven.

114. The Reason why the Lord not only is in Heaven, but also is Heaven itself, is, because Love and Wisdom constitute an Angel, and these two are of the Lord in the Angels; hence it follows that the Lord is Heaven. For the Angels are not Angels from their own Propriety, their Propriety being altogether like the Propriety of a Man, which is evil; the Reason why this is the Propriety of Angels is, because all Angels have been Men, and that Propriety is inherent in them from their Birth; it is only removed, and in Proportion as it is removed, they receive Love and Wisdom, that is, the Lord in themselves. Any
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one may see, if so be he elevates his Understanding a little, that the Lord cannot dwell but in his own with the Angels, that is, in his Propriety, which is Love and Wisdom, and not at all in the Propriety of the Angels, which is evil; hence it is, that so far as Evil is removed, so far the Lord is in them, and so far they are Angels. The essential angelic Principle of Heaven is the Divine Love and the Divine Wisdom; this Divine Principle is called angelic, when it resides in the Angels; hence it is evident again, that Angels are Angels from the Lord, and not from themselves; consequently also Heaven.

115. But how the Lord is in an Angel, and an Angel in the Lord, cannot be comprehended, unless the Nature of their Conjunction be known; Conjunction is of the Lord with an Angel, and of an Angel with the Lord; wherefore it is a reciprocal Conjunction; this on the Part of the Angel is as follows; the Angel doth not perceive otherwise than that he is principled in Love and Wisdom from himself, in like Manner as a Man, and hence it seems to him as if his Love and Wisdom were of himself or his own; unless he had such a Perception, there would be no Conjunction, therefore the Lord would not be in him, and he in the Lord; nor is it possible, that the
Lord

Lord should be in any particular Angel or Man, unless he, in whom the Lord is with Love and Wisdom, perceives and feels it as his own; by this Means the Lord is not only received, but also being received is retained and likewise beloved again; wherefore hereby an Angel is made wise, and continues wise: Who can incline to love the Lord and his Neighbour, and who can incline to be wise, unless he feels and perceives that which he loves, learns and imbibes, as his own; and who can otherwise retain it; if this was not the Case, Love and Wisdom received by Influx would not have any Abiding-place, but would pass through without affecting, so that an Angel would not be an Angel, nor a Man a Man, yea he would be merely as a Thing inanimate. Hence it may appear that Reciprocation is necessary in Order that there may be Conjunction.

116. But how this comes to pass, that an Angel perceives and feels [Influence from the Lord] as his own, and so receives and retains it, when nevertheless it is not his own, (for it was said above that an Angel is not an Angel from that which is his, but from the Things which are in him from the Lord) shall now be explained; the Case is thus; there is in every Angel a Principle of Freedom and Rationality;

ality; these two Principles are in him to the Intent he may be receptive of Love and Wisdom from the Lord; but both these, as well Freedom as Rationality, are not his own, but the Lord's in him; yet forasmuch as these two are intimately conjoined to his Life, so intimately that they may be said to be inherent in his Life [*injuncta vitæ*], therefore they appear as proper to himself; from them he has the Power to think and will, and to speak and act, and what he thinks and wills, and speaks and acts from them, appears as from himself; this causeth Reciprocation, whereby there is Conjunction. But still so far as an Angel believes, that Love and Wisdom are in himself, and therefore claims them to himself as his own, so far the Angelic Principle is not in him, and consequently so far he hath not Conjunction with the Lord; for he is not in the Truth; and forasmuch as the Truth and the Light of Heaven make one, so far he cannot be in Heaven; for thereby he denies that he lives from the Lord, and believes that he lives from himself, consequently that the Divine Essence is his own. In these two Principles, Freedom and Rationality, consist the Life, which is called Angelic and Human. From what hath been said it may appear that an Angel hath Reciprocation for the sake of Conjunction with the

the Lord, but that Reciprocation, [or the Reciprocal Principle] considered in it's Faculty, is not his but the Lord's; thence it is, that if he abuses that Reciprocal Principle, whereby he perceives and feels as his own that which is the Lord's, which is done by appropriating it to himself, he falls from the Angelic [State]. That Conjunction is reciprocal, the Lord himself teacheth in John, Chap. xiv. 20 to 24. Chap. xv. 4, 5, 6: And that the Conjunction of the Lord with Man, and of Man with the Lord, is in those Things which are of the Lord, which are called his Words, John xv. 7.

117. There are some who imagine, that Adam was in such a State of Freedom or of Free-will, that from himself he was able to love God and be wise, and that this Free-will was lost in his Posterity; but this is a Mistake; for Man is not Life but a Recipient of Life, as may be seen above, n. 4 to 6, 54 to 60; and he who is a Recipient of Life, cannot, from any Thing of his own, love and be wise; wherefore also Adam, when he was desirous from that which was his own to be wise and to love, fell from Wisdom and Love, and was cast out of Paradise.

118. The same which is here said of an Angel may be said of Heaven which consists of
Angels,

Angels, because the Divine Principle in the greatest and least Things is the same, as was shown above, n. 77 to 82. The same which hath been said of an Angel and of Heaven, may be said of Man and the Church, for an Angel of Heaven and a Man of the Church act as one by Conjunction; and also a Man of the Church, as to the Interiors of his Mind, is an Angel: But by a Man of the Church is understood a Man in whom the Church is.

119. That in the spiritual World the East is where the Lord appears as a Sun, and that the other Quarters are determined thereby. The Sun of the spiritual World and it's Essence, and the Heat and Light of it, and the Presence of the Lord from thence, have been treated of; we shall now proceed to treat of the Quarters of that World. The Reason why that Sun and that World are treated of, is because God is treated of, and Love and Wisdom; and to treat of them otherwise than from their Original Source, would be to treat from Effects and not from Causes; and yet Effects teach nothing but Effects, and when they are considered alone they do not explain any Cause; but Causes explain Effects; and to know Effects from Causes is to be wise;

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but to enquire into Causes from Effects is not to be wise, because then Fallacies present themselves, which the Examiner calls Causes, and this is to confound Wisdom; for Causes are prior and Effects posterior; and from Things posterior Things prior cannot be seen, but Things posterior may be seen from Things prior; this is Order. This is the Reason why the spiritual World is here first treated of; for all Causes exist there; and afterwards we shall treat of the natural World, where all Things which appear are Effects.

120. We shall begin with the Quarters of the spiritual World; there are Quarters in that World as in the natural World; but the Quarters of the spiritual World, like that World itself are spiritual; whereas the Quarters of the natural World, like that World itself, are natural, wherefore they differ so much that they have nothing in common. There are four Quarters in both Worlds, which are called the East, West, South and North: These four Quarters in the natural World are constant, being determined by the Sun in it's Meridian; opposite thereto is the North, on one Side is the East, and on the other Side is the West, which Quarters are determined by the Meridian of each particular Place, for the Sun's Station in the Meridian
is

is always the same every where, and therefore fixed. It is otherwise in the spiritual World; there the Quarters are determined by the Sun of that World, which constantly appears in it's Place, and where it appears is the East; wherefore the Determination of the Quarters in that World is not as in the natural World from the South, but it is from the East; opposite is the West, on one Side is the South, and on the other the North. But that these Quarters originate not from the Sun there, but from the Inhabitants of that World, who are Angels and Spirits, will be seen in what follows.

121. Forasmuch as these Quarters by Virtue of their Origin, which is the Lord as a Sun, are spiritual, therefore the Habitations of Angels and Spirits, which are all according to these Quarters, are also spiritual; and they are spiritual because the Inhabitants thereof dwell according to their Reception of Love and Wisdom from the Lord; they who are in a superior Degree of Love, dwell in the East, they who are in an inferior Degree of Love in the West, they who are in a superior Degree of Wisdom in the South, and they who are in an inferior Degree of Wisdom, in the North. Hence it is, that in the Word by the East in a supreme Sense is meant the Lord,

and in a respective Sense Love towards him; by the West Love towards him decreasing, by the South Wisdom in Light, and by the North Wisdom in Shade; or similar Things determined in Regard to the State of those who are treated of.

122. Forasmuch as it is the East from which all the Quarters in the spiritual World are determined, and by the East in a supreme Sense is meant the Lord, and also the Divine Love, it is evident, that it is the Lord, and the Love of him, from which all Things exist; and that so far as any one is not principled in that Love, so far he is removed from the Lord, and dwells either in the West, or in the South, or in the North, at a Distance there according to his Reception of Love.

123. Forasmuch as the Lord as a Sun is constantly in the East, therefore the Ancients, with whom all the Particulars of Worship were representative of Things spiritual, in their Adorations turned their Faces to the East; and that they might do the same in all Worship, they also turned their Temples towards the same Quarter; whence it is that Churches also at this Day are built in like Manner,

124. That

124. That the Quarters in the spiritual World are not from the Lord as a Sun, but that they are from the Angels according to Reception. It hath been said that the Angels dwell distinctly among themselves, some in the Eastern Quarter, some in the West, some in the South, and some in the North; and that they who dwell in the Eastern Quarter, are in a superior Degree of Love, they in the West in an inferior Degree of Love, they in the South in the Light of Wisdom, and they in the North in the Shade of Wisdom. This Diversity of their Habitations appears as if it was from the Lord as a Sun, when nevertheless it is from the Angels; the Lord is not in a greater and lesser Degree of Love and Wisdom, or he as a Sun is not in a greater and lesser Degree of Heat and Light with one than with another, for he is every where the same; but he is not received by one in the same Degree as by another; and this causeth that they appear to themselves to be more or less at a Distance from each other, and also variously according to the different Quarters; whence it follows, that the Quarters in the spiritual World are no other than various Receptions of Love and Wisdom, and consequently of Heat and Light from the Lord as a Sun; That this is the Case, is evident from
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what was shown above, n. 108 to 112, that Distances in the spiritual World are Appearances.

125. Forasmuch as the Quarters are various Receptions of Love and Wisdom by the Angels, it may be expedient to speak of the Variety from which that Appearance exists. The Lord is in an Angel, and an Angel in the Lord, as was shown in the preceding Article; but forasmuch as it appears as if the Lord as a Sun was without the Angel, it appears also that the Lord sees him from the Sun, and that he sees the Lord in the Sun, almost in the same Manner as an Image appears in a Glass; wherefore if we are to speak according to that Appearance, then the Case is this; that the Lord sees and looks at every one Face to Face, but that the Angels in their Turn do not in that Manner see the Lord; they who are in Love to the Lord from the Lord, see him directly, therefore they are in the East and West; but they who are more in Wisdom, see the Lord obliquely to the Right, and they who are less in Wisdom, obliquely to the Left, therefore the former are in the South, and the latter in the North. The Reason why these are in an oblique Aspect, is because Love and Wisdom proceed as one from the Lord, but are not received as one by the Angels, as was also said before, and the Wisdom which
abounds

abounds over and above Love, appears indeed as Wisdom, but still is not, because superabundant Wisdom hath no Life in it from Love. From these Considerations it is evident, whence arises the Diversity of Reception, agreeable to which the Dwellings of the Angels appear according to the Quarters in the spiritual World.

126. That the various Reception of Love and Wisdom constitutes the Quarter in the spiritual World, may appear from this Circumstance, that an Angel changes his Quarter according to the Increase and Decrease of Love in him; whence it is evident that the Quarter is not from the Lord as the Sun, but that it is from the Angel according to Reception. It is the same with Man as to his Spirit, he being as to his Spirit in a certain Quarter of the spiritual World, in whatsoever Quarter of the natural World he may be, for, as hath been said above, the Quarters of the spiritual World have nothing in common with the Quarters of the natural World; in the latter Man exists as to his Body, but in the former as to his Spirit.

127. To the Intent that Love and Wisdom may make one in Angel and Man, there are Pairs [*Paria*] in all Parts of his Body; the Eyes, Ears and Nostrils are Pairs; the Hands,
Loins

Loins and Feet are Pairs; the Brain is divided into two Hemispheres, the Heart into two Chambers, the Lungs into two Lobes, and in like Manner the other Members; thus in Angel and in Man there is a Right and a Left; and all the Parts on their Right Side have Relation to Love from which cometh Wisdom, and all the Parts on their left Side to Wisdom grounded in Love, or, what is the same, all the Parts on the Right have Relation to Good whence cometh Truth, and all the Parts on the Left to Truth grounded in Good. Angels and Men have these Pairs to the Intent that Love and Wisdom, or Good and Truth, may act as one, and as one may look to the Lord: But of this more in what follows.

128. From these Considerations it may be seen in what Fallacy and consequent Falsity they are principled, who imagine that the Lord bestows Heaven arbitrarily, or that he arbitrarily grants to one more Wisdom and Love than to another; when nevertheless the Lord is equally desirous that one should become wise and be saved as another; for he provides Means for all; and every one is wise and is saved in Proportion as he receives and lives according to those Means; for the Lord is the same with one as with another; but Recipients, which are Angels and Men are dissimilar

milar, in Consequence of a dissimilar Reception and Life. That this is the Case may appear from what hath now been said concerning the Quarters, and the Habitations of the Angels according to those Quarters, viz. that that Diversity is not from the Lord, but from the Recipients.

129. That the Angels constantly turn their Faces to the Lord as the Sun, and so have the South to the Right, the North to the Left, and the West behind. All that is here said concerning the Angels and their Conversion to the Lord as a Sun, is also to be understood of Man as to his Spirit, for Man as to his Mind is a Spirit, and if he is principled in Love and Wisdom, he is an Angel; wherefore also after Death, when he puts off his Externals, which he had derived from the natural World, he becomes a Spirit or an Angel: And forasmuch as the Angels constantly turn their Faces eastward to the Sun, consequently to the Lord, it is also said of Man, who is principled in Love and Wisdom from the Lord, that he sees God, that he looks up to God, and that he has God before his Eyes, by which is meant that he lives as an Angel. Such Things are said in the World,

as well because they actually exist in Heaven, as because they actually exist in the Spirit of Man. Who doth not look before him up to God, whilst he is praying, to whatever Quarter his Face is turned?

130. The Reason why the Angels turn their Faces constantly to the Lord as a Sun, is, because the Angels are in the Lord and the Lord in them, and the Lord interiorly leads their Affections and Thoughts, and turns them constantly to himself, in Consequence whereof they cannot look any otherwise than to the East, where the Lord appears as a Sun; hence it is evident that the Angels do not turn themselves to the Lord, but that the Lord turns them to himself: For when the Angels think of the Lord interiorly then they do not think of him otherwise than in themselves; interior Thought itself does not constitute Distance, but exterior Thought, which acts as one with the Sight of the Eyes, does constitute Distance; the Reason is, because exterior Thought is in Space, but not interior Thought, and when it is not in Space, as in the spiritual World, still it is in the Appearance of Space. These Things however can be but little understood by Man, who thinks of God from Space, for God is every where, and yet not in Space, therefore he is as well within as without

without an Angel, and hence an Angel can see God, that is, the Lord, both within and without himself, within himself when he thinks from Love and Wisdom, without himself when he thinks of Love and Wisdom. But of these Things we shall speak more particularly when we come to treat of THE LORD'S OMNIPRESENCE, OMNISCIENCE AND OMNIPOTENCE. Let every one beware of falling into that execrable Heresy, that God hath infused himself into Men, and that he is in them, and no longer in himself; when nevertheless God is every where, as well within Man as without him, inasmuch as he is in all Space without Space, as was shown above, n. 7 to 10, and 69 to 72; for if he was in Man, he would not only be divisible, but also included in Space, yea Man also might then think himself to be God: This Heresy is so abominable, that in the spiritual World it stinks like a dead Carcase.

131. The Conversion of the Angels to the Lord is such, that in every Turn of their Bodies they look to the Lord as a Sun before them: An Angel can turn himself round and round, and thereby see various Things which are about him, but still the Lord constantly appears before his Face as a Sun. This may seem wonderful, but nevertheless it is the

Truth; it hath also been given me to see the Lord thus as a Sun; I see him before my Face, and this with Continuance for many Years, and to whatever Quarter of the World I have turned myself, I have seen him in like Manner.

132. Forasmuch as the Lord as a Sun, and therefore the East is before the Faces of all the Angels of Heaven, it follows that at their Right Hand is the South, at their Left the North, and behind them the West, so also in Conversion of their Bodies; for as hath been said before, all the Quarters of the spiritual World are determined from the East; wherefore they who have the East before their Eyes, are in the Quarters themselves, yea they are the very Determinations of them, for as was shown above, n. 124 to 128, the Quarters are not from the Lord as the Sun, but from the Angels according to Reception.

133. Now forasmuch as Heaven consists of Angels, and Angels are such, it follows that the universal Heaven turns itself to the Lord, and that Heaven by that Conversion is governed by the Lord as one Man, as Heaven also is in the Sight of the Lord; that Heaven is as one Man in the Sight of the Lord, may be seen in the Work concerning HEAVEN

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AND HELL, n. 59 to 87: Thence also are the Quarters of Heaven.

134. Forasmuch as the Quarters are in this Manner as it were inscribed on every Angel, and also on the Universal Heaven, therefore an Angel, different from a Man in the World, knows his House and his Habitation, where-soever he goes; the Reason why a Man does not know his House and Place of Abode from the Quarter in himself, is because he thinks from Space, therefore from the Quarters of the natural World, which have nothing in common with the Quarters of the spiritual World. Nevertheless there is such a Knowledge in Birds and Beasts, for it is inherent in them to know their Homes and Places of Abode from themselves, as is well known from much Experience; a Proof this that such Knowledge prevails in the spiritual World; for all Things which exist in the natural World are Effects, and all Things which exist in the spiritual World are the Causes of those Effects, and nothing natural exists, which does not derive it's Cause from something spiritual.

135. That all the Interiors as well of the Minds as of the Bodies of Angels are turned to the Lord as a Sun. The Angels have

have an Understanding and a Will, and they have a Face and a Body; they have also the Interiors of the Understanding and Will, as well as of the Face and Body; the Interiors of the Understanding and of the Will, are the Things which are of their interior Affection and Thought; the Interiors of the Face are the Brains; and the Interiors of the Body are the Viscera, whereof the Principal are the Heart and Lungs: In a Word, the Angels have all and every Thing that Men have in the Earth: It is by Virtue thereof that Angels are Men; an external Form without those Internals doth not cause them to be Men, but an external Form with them, yea from them, makes them Men; otherwise they would only be Images of Man, in which there is no Life, because they have not within them the Form of Life.

136. It is well known, that the Will and the Understanding govern the Body at Pleasure, for what the Understanding thinks, that the Mouth speaketh, and what the Will willeth, that the Body doeth; whence it is evident, that the Body is a Form corresponding to the Understanding and Will; and forasmuch as Form is also predicated of the Understanding and the Will, it is evident that the Form of the Body corresponds to the Form
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of the Understanding and of the Will; but to describe the Nature of both these Forms, doth not properly fall within our present Plan; there are also innumerable Things in both, and innumerable Things on both Sides act as one, because they mutually correspond to each other: Hence it is, that the Mind, or the Will and Understanding, governs the Body at Pleasure, therefore altogether as itself. From these Considerations it follows, that the Interiors of the Mind act as one with the Interiors of the Body, and the Exteriors of the Mind with the Exteriors of the Body. The Interiors of the Mind will be spoken of below, when the Degrees of Life have been first treated of, and in like Manner then the Interiors of the Body.

137. Forasmuch as the Interiors of the Mind make one with the Interiors of the Body, it follows, that when the Interiors of the Mind turn themselves to the Lord as a Sun, the Interiors of the Body also do the same; and forasmuch as the Exteriors of both, as well of the Mind as of the Body, depend upon their Interiors, it follows that they also do the same; for what the External does, that it does from it's internal Principles, inasmuch as a common or general Principle derives every Thing it hath from the Particulars of
which

which it consists. Hence it is evident, that inasmuch as an Angel turns his Face and Body to the Lord as a Sun, all the Interiors of his Mind and Body are likewise so turned. It is the same with Man, if he always has the Lord before his Eyes, which is the Case if he is principled in Love and Wisdom ; he then not only looks to the Lord with his Eyes and Face, but also with his whole Mind and his whole Heart, that is, with every Thing of his Will and Understanding, and at the same Time with every Part of his Body.

138. This Conversion to the Lord is an actual Conversion, and a Kind of Elevation ; for there is an Elevation into the Heat and Light of Heaven, which is effected by the opening of the Interiors, and when these are open, Love and Wisdom flow into the Interiors of the Mind, and the Heat and Light of Heaven into the Interiors of the Body, in Consequence whereof there is an Elevation, as it were out of a Cloud into the higher Air, or out of Air into Æther ; and Love and Wisdom with their Heat and Light are the Lord in Man, who, as was said before, turns Man to himself. The contrary happens with those who are not principled in Love and Wisdom, and still more so with those who are contrary to Love and Wisdom, their Interiors as well
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of the Mind as the Body are shut, and when they are shut, their Exteriors react against the Lord, for such is their Nature; hence it is that they turn their Backs to the Lord, and to turn their Backs to him, is to turn their Faces towards Hell.

139. This actual Conversion to the Lord is an Effect of Love and at the same Time of Wisdom, not of Love alone, nor of Wisdom alone, Love alone being like an Essence without it's Existence, for Love exists in Wisdom; and Wisdom without Love is like an Existence without it's Essence, for Wisdom exists from Love. There exists indeed Love without Wisdom, but that Love is of Man and not of the Lord; and there exists also Wisdom without Love, which Wisdom is indeed from the Lord, but it hath not the Lord in it, for it is like the Light in Winter, which is indeed from the Sun, but nevertheless the Essence of the Sun, which is Heat, is not in it.

140. That every Spirit of whatsoever Quality, in like Manner turns himself to his ruling Love. It may be expedient first to point out what a Spirit is, and what an Angel: Every Man after Death first enters the World of Spirits, which is in the Midst between Heaven and Hell, and there goes
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through

through his Times or States, and according to his Life is prepared either for Heaven or for Hell: So long as he abides in that World he is called a Spirit; he who is taken up from that World into Heaven is called an Angel; but he who is cast down into Hell is called a Satan or a Devil: So long as the same are in the World of Spirits, he who is preparing for Heaven is called an Angelic Spirit, and he who is preparing for Hell an infernal Spirit: The Angelic Spirit in the mean Time is in Conjunction with Heaven, and the Infernal Spirit with Hell. All the Spirits, who are in the World of Spirits, are adjoined to Men, because Men as to the Interiors of their Minds are in like Manner between Heaven and Hell, and through those Spirits communicate with Heaven or with Hell, according to their Life. It is proper to know, that the WORLD OF SPIRITS is one Thing, and the SPIRITUAL WORLD another, the World of Spirits is that which is now spoken of; but the spiritual World is in the Complex both that World and Heaven and Hell.

141. It may be expedient also to say somewhat concerning different Kinds of Love, inasmuch as the Conversion of Angels and Spirits from their Loves to their Loves, is the Subject under Consideration. The universal
Heaven

Heaven is distinguished into Societies according to all the Differences of Loves; in like Manner Hell; and in like Manner the World of Spirits: But Heaven is distinguished into Societies according to the Differences of celestial Loves; whereas Hell into Societies according to the Differences of Infernal Loves; and the World of Spirits according to the Differences of Loves as well celestial as infernal. There are two Loves, which are the Heads of all the rest, or to which all the other Loves refer themselves; the Love which is the Head, or to which all the celestial Loves refer themselves, is Love to the Lord; and the Love which is the Head, or to which all the infernal Loves refer themselves, is the Love of Rule, grounded in the Love of Self: These two Loves are diametrically opposite to each other.

142. Forasmuch as these two Loves, Love towards the Lord, and the Love of Rule grounded in the Love of Self, are altogether opposite to each other; and forasmuch as all who are principled in Love towards the Lord, turn themselves to the Lord as a Sun, as was shown in the preceding Article, it may appear, that all who are in the Love of Rule grounded in the Love of Self, turn themselves from the Lord. The Reason why they thus

turn themselves directly opposite, is, because they who are principled in Love towards the Lord, love nothing more than to be led by the Lord, and desire that the Lord only may rule; but they who are in the Love of Rule grounded in the Love of Self, love nothing more than to be led by themselves, and desire that themselves only may rule. It is said, the Love of Rule grounded in the Love of Self, because there exists a Love of Rule grounded in a Love of performing Uses, which Love, forasmuch as it maketh one with neighbourly Love, is spiritual Love: This latter Love however cannot be called the Love of Rule, but the Love of being useful.

143. The Reason why every Spirit, whatsoever be his Quality, turns himself to his ruling Love, is, because Love is the Life of every one, as was shown in Part the first, n. 1, 2, 3, and the Life turns it's Receptacles, which are called Members, Organs and Viscera, consequently the whole Man, to that Society which is in a similar Love with itself, that is where it's Love is.

144. Forasmuch as the Love of Rule grounded in the Love of Self is entirely opposite to Love towards the Lord, therefore Spirits who are principled in that Love of Rule, turn their Faces back from the Lord, and thus look
with

with their Eyes to the West of the spiritual World; and forasmuch as their Bodies are thus turned the contrary Way, the East is behind them, the North to the Right, and the South to the Left: The East is behind them, because they hate the Lord, the North is to the Right of them because they love Fallacies and Falsities thence derived, and the South is to the Left of them, because they spurn the Light of Wisdom. They can turn themselves round and round, but all Things which they see about them, appear similar to their Love. All these are sensual-natural Spirits, and indeed such that they think they alone live, and look upon others as Images: They think themselves wiser than all others, although they are in a State of Infanity.

145. In the spiritual World there appear Ways, laid out like the Ways or Roads which are in the natural World, some lead to Heaven and some to Hell; but the Ways which lead to Hell do not appear to those who go to Heaven, nor do the Ways which lead to Heaven appear to those who go to Hell; there are innumerable such Ways, for there are some which lead to every Society of Heaven, and to every Society of Hell; every Spirit enters the Way which leads to the Society of his Love, nor does he see the Ways which lead

lead to any other: Hence it is, that every Spirit, as he turns himself to his ruling Love, so he proceeds.

146. That the Divine Love and the Divine Wisdom, which proceed from the Lord as a Sun, and cause Heat and Light in Heaven, is the proceeding Divine, which is the Holy Spirit. In the Doctrine of the New Jerusalem concerning the Lord it hath been shewn, that God is one in Person and Essence, in whom there is a Trinity, and that that God is the Lord; also that his Trinity is called Father, Son and Holy Ghost (or Spirit) and that the Divine from whom all Things are [*Divinum a quo*] is called the Father, the Divine Human the Son, and the proceeding Divine the Holy Ghost. It is called the proceeding Divine, and yet no one knows whence it is that it is called Proceeding; the Reason why this is not known, is, because heretofore it hath not been known, that the Lord appears before the Angels as a Sun, and that from that Sun proceedeth Heat, which in it's Essence is Divine Love, as also Light, which in it's Essence is Divine Wisdom; so long as these Things were unknown, it could not be known otherwise than that the proceeding

ceeding Divine was the Divine by himself, wherefore also in the Athanasian Doctrine of the Trinity it is said, that there is one Person of the Father, another of the Son, and another of the Holy Ghost: But now when it is known, that the Lord appears as a Sun, a just Idea may be had of the proceeding Divine, which is called the Holy Ghost, that it is one with the Lord, but that it proceeds from him, as Heat and Light from the Sun; which also is the Cause, that in Proportion as the Angels are principled in Love and Wisdom, in the same Proportion they are in Divine Heat and Divine Light. Without this Knowledge, that the Lord appears in the spiritual World as a Sun, and that his Divine proceeds from him in this Manner, nobody could ever know what is meant by proceeding, as whether it be only to communicate those Things which are of the Father and the Son, or only to illuminate and teach; but still in this Case, there is no Ground for enlightened Reason to acknowledge the proceeding Divine to be Divine by itself, and call it God, and make a Distinction, when it is also known that God is one, and He omnipresent.

147. It hath been shown above, that God is not in Space, and that thereby he is omnipresent, also that the Divine is the same every where,

where, but that the apparent Variety thereof is in Angels and Men by Reason of their various Reception: Now forasmuch as the Divine, proceeding from the Lord as a Sun, is in Light and Heat, and Light and Heat flow first into universal Recipients, which in the World are called Atmospheres, and these are the Recipients of Clouds, it may appear that according as the Interiors, which are of the Understanding in Man or Angel, are overshadowed with such Clouds, so he is a Receptacle of the proceeding Divine; by Clouds are meant spiritual Clouds which are Thoughts, and which, if they are grounded in Truths, accord with Divine Wisdom, but if grounded in Falses, disagree therewith; wherefore also Thoughts grounded in Truths in the spiritual World, when they are presented to the Sight, appear as white Clouds, and Thoughts grounded in false Principles as black Clouds. Hence it may appear, that the proceeding Divine is indeed in every Man, but that it is variously veiled by him.

148. Forasmuch as the Divine itself is present in Angel and in Man by spiritual Heat and Light, therefore it is said of those who are principled in the Truths of Divine Wisdom, and in the Good of Divine Love, when they are affected thereby, and under the Influence thereof

thereof think of them from Affection, THAT THEY WAX WARM WITH GOD, which also happens sometimes to Perception and Sensation, as when a Preacher speaks from Zeal: of the same it is also said, THAT THEY ARE ILLUMINATED BY GOD, because the Lord by his proceeding Divine not only enkindles the Will with celestial Heat, but also illuminates the Understanding with spiritual Light.

149. That the Holy Ghost is the same with the Lord, and that it is Truth itself, whereby Man hath Illumination, is evident from these Passages in the Word; "Jesus said, when "THE SPIRIT OF TRUTH is come, he will "guide you into all TRUTH; he shall not "speak of himself, but whatsoever he shall "hear, that shall he speak," John xvi. 13. "He shall glorify me, for he shall receive of "mine, and shall shew it unto you," John xvi. 14, 15. "That he shall be with the Disciples and in them," John xv. 26. "Jesus "said, the Words that I speak unto you, they "are Spirit and they are Life," John vi. 63. From these Passages it appears evident that Truth itself, which proceedeth from the Lord, is called the Holy Ghost; which, forasmuch as it is in Light, illuminates.

150. Illumination, which is attributed to the Holy Ghost, is indeed in Man from the

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Lord, but nevertheless it is effected through the Medium of Spirits and Angels; but the Nature of that Mediation cannot be described as yet; only that Angels and Spirits are by no Means able to illuminate Man from themselves, because they, in the same Manner as Man, are illuminated by the Lord: and forasmuch as they are illuminated in like Manner, it follows that all Illumination is from the Lord alone: The Reason why it is communicated through the Medium of Angels or Spirits, is, because a Man, who is in Illumination, is then placed in the Midst of such Angels and Spirits, as receive more Illumination than others from the Lord.

151. That the Lord created the Universe and all Things in it by Means of the Sun, which is the first Proceeding of the Divine Love and the Divine Wisdom. By the Lord is meant God from Eternity, or Jehovah, who is called the Father and Creator, because he is one with him, as hath been shown in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD: Wherefore in the following Pages, where also Creation is treated of, he is called the Lord.

152. That all Things in the Universe were created from the Divine Love and the Divine Wisdom.

Wisdom, was fully shown in Part the first, particularly, n. 52, 53; we shall here shew that it was by Means of the Sun, which is the proximate Proceeding of the Divine Love and the Divine Wisdom. No one, who can see Effects by Virtue of Causes, and afterwards Effects derived from Causes in their Order and Series, can deny that the Sun is the first Principle of Creation, for all Things which are in it's World subsist from it; and forasmuch as they subsist from it, they also exist from it, the one implies and testifies the other, for they are all under it's Intuition, because it hath determined and disposed them for Existence, and to keep them under it's Intuition is, to determine and dispose them for Existence continually; wherefore it is also said, that Subsistence is perpetual Existence; and if any Thing was to be withdrawn entirely from the Sun's Influx through the Atmospheres, that Thing would immediately be dissolved; for the Atmospheres, which are purer and purer, and which from the Sun receive an Actuation of Power, contain all Things in their Connection; now forasmuch as the Subsistence of the Universe, and of all Things in it, is from the Sun, it is evident that the Sun is the first Principle of Creation from which all other Principles proceed. It is said from the Sun,

but thereby is meant from the Lord through the Sun, for the Sun also was created from the Lord.

153. There are two Suns, by which all Things were created from the Lord, the Sun of the spiritual World, and the Sun of the natural World; by the Sun of the spiritual World all Things were created from the Lord, but not by the Sun of the natural World, for the latter is far below the former, and is in a mean Distance, above it is the spiritual World, and below it is the natural World; and the Sun of the natural World was created that it might act as a Medium or Substitute [*ut succenturiatam Opem ferat*]; which mediate Operation shall be spoken of in what follows.

154. The Reason why the Universe and all Things therein were created from the Lord by Means of the Sun of the spiritual World, is, because that Sun is the proximate Proceeding of the Divine Love and the Divine Wisdom, and from the Divine Love and the Divine Wisdom all Things are, as was shown above, n. 52 to 82. There are three Things which exist in every created Thing, as well the greatest as the least, viz. End, Cause and Effect; there is no created Thing in which these three do not exist: These three in the Greatest, or in the Universe, exist in this Order; in the Sun, which

which is the proximate Proceeding of the Divine Love and the Divine Wisdom, is the End of all Things; in the spiritual World are the Causes of all Things; and in the natural World are the Effects of all Things: But how these three exist in the first and last Principles of Things, shall be shewn in what follows. Now forasmuch as there is no created Thing, in which these three do not exist, it follows that the Universe, and every Thing in it, was created from the Lord by the Sun, in which is the End of all Things.

155. Creation itself cannot be explained so as to be apprehended, unless Space and Time are removed from the Thought; but if these are removed it may be apprehended: Remove them if you can, or as much as you can, and keep the Mind in an Idea abstracted from Space and Time, and you will perceive that the greatest Portion of Space and the smallest [*maximum Spatii et minimum Spatii*] do not at all differ, and then you cannot but have an Idea of the Creation of the Universe, similar to that of the Creation of the Particulars in the Universe; and that the Diversity in Things created exists from this Cause, that there are infinite Things in God Man, and thence indefinite Things in the Sun, which is the proximate Proceeding from him, and these indefinite Things exist as in an

Image

Image in the created Universe; hence it is that there cannot exist any where one Thing the same as another; hence too the Variety of all Things, which is presented before the Eyes together with Space in the natural World, and in the Appearance of Space in the spiritual World: And this Variety is of Things in general and also of Things in particular. These are the Things which were demonstrated in Part the first, where it was shewn, that in God Man infinite Things are distinctly one, n. 17 to 22. That all Things in the Universe were created from the Divine Love and the Divine Wisdom, n. 52, 53. That all Things in the created Universe are Recipients of the Divine Love and the Divine Wisdom of God Man, n. 54 to 60. That the Divine is not in Space, n. 7 to 10. That the Divine fills all Spaces without Space, n. 69 to 72. That the Divine in the greatest and least Things is the same, n. 77 to 82.

156. The Creation of the Universe, and of all Things in it cannot be said to have been effected from Space to Space, nor from Time to Time, and so progressively and successively, but from Eternity and Infinity, not from Eternity of Time, because that doth not exist, but from Eternity not of Time [*non Temporis*] for this is the same with the Divine; nor from Infinity

finitude of Space because neither doth this exist, but from Infinity not of Space, which also is the same with the Divine. I know that these Things transcend the Ideas of Thoughts which are in natural Light, but they do not transcend the Ideas of Thoughts which are in spiritual Light, for in these last there is nothing of Space and Time; yea neither do they altogether transcend the Ideas which are in natural Light, for when it is said, that infinite Space doth not exist, this every one affirms from Reason; it is the same with Eternity, this being the Infinite of Time; if you say to Eternity, this is comprehended from Time, but not from Eternity, unless Time be removed.

157. That the Sun of the natural World is pure Fire, and therefore dead, and that Nature, forasmuch as it derives its Origin from that Sun, is dead. Creation itself cannot in the least be ascribed to the Sun of the natural World, but all to the Sun of the spiritual World; because the Sun of the natural World is perfectly dead, but the Sun of the spiritual World is alive, inasmuch as it is the first Proceeding of the Divine Love and the Divine Wisdom; and that which is dead

acteth

acteth nothing from itself, but is acted upon; wherefore to ascribe to it any Thing of Creation, would be like ascribing to the Instrument, with which the Hand of the Artificer operates, the Work of the Artificer. The Sun of the natural World is pure Fire from which all Life is abstracted; but the Sun of the spiritual World is Fire in which there is Divine Life. The Idea of the Angels concerning the Fire of the Sun of the natural World, and the Fire of the Sun of the spiritual World, is this; that the Divine Life is internally in the Fire of the Sun of the spiritual World, but externally in the Fire of the Sun of the natural World. From this it may be seen, that the Actuality of the Sun of the natural World is not from itself, but from the living Power proceeding from the Sun of the spiritual World; wherefore if the living Power of the latter Sun were withdrawn or taken away, the former Sun would perish. Hence it is, that the Worship of the Sun is the lowest of all Kinds of Worship of a God; wherefore that Worship in the Word is called Abomination.

158. Forasmuch as the Sun of the natural World is pure Fire, and for that Reason dead, therefore also the Heat thence proceeding is dead Heat, and the Light thence proceeding
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in like Manner is dead Light: By Parity of Reasoning, the Atmospheres, which are called Æther and Air, and receive and communicate the Heat and Light of that Sun, are dead; and forasmuch as these are dead, all and singular the Things of the World, which is subject to them, and is called Earth, are dead: But nevertheless all and every one of these Things are surrounded by Things spiritual, which proceed and flow from the Sun of the spiritual World; and unless they were so surrounded, the Earths could not have been actuated, and made able to produce Forms of Uses, which are Vegetables, nor Forms of Life which are Animals; nor furnish a Supply of Matters, whereby Man might exist and subsist.

159. Now forasmuch as Nature begins from that Sun, and all that which exists and subsists therefrom is called Natural, it follows that Nature, with all and every Thing appertaining to it, is dead. That Nature appears in Man and in Animals as alive, is owing to the Life which accompanies and actuates Nature.

160. Forasmuch as the lowest Substances of Nature which constitute Earths are dead, and are not mutable and various according to the State of the Affections and Thoughts, as in the spiritual World, but immutable and

fixed, therefore there are Spaces there and Distances of Spaces: Such Things are in Consequence of Creation closing there, and subsisting in it's Rest; hence it is evident that Spaces are proper to Nature; and forasmuch as Spaces in Nature are not Appearances of Spaces according to States of Life, as in the spiritual World, they also may be called dead.

161. Forasmuch as Times in like Manner are stated and constant, they also are proper to Nature, for the Time of a Day is constantly twenty-four Hours, and the Time of a Year is constantly $365\frac{1}{4}$ Days: The very States of Light and Darknefs, and of Heat and Cold, which vary them, return also constantly; the States which return every Day are Morning, Noon, Evening and Night; and they which return every Year are Spring, Summer, Autumn and Winter; the States of the Year also constantly vary the States of the Days: All these States, forasmuch as they are not States of Life, as in the spiritual World, are also dead; for in the spiritual World there is continual Light and continual Heat, and the Light corresponds to the State of Wisdom, and the Heat to the State of Love with the Angels, by Virtue whereof the States of these are alive.

162. Hence

162. Hence may be seen the Infatuation of those who ascribe all Things to Nature; they who have confirmed themselves in Favour of Nature, have brought themselves into such a State, that they no longer desire to elevate their Minds above Nature, wherefore their Minds are shut above, and opened below, and thus Man becomes natural sensual, which is spiritually dead; and forasmuch as he then does not think but from such Things as he had learned from the Senses of the Body, or through them from the World, he also in his Heart denies God. In this Case, forasmuch as his Conjunction with Heaven is broken, Conjunction is effected with Hell, the Faculty alone remaining of thinking and willing, the Faculty of thinking from Rationality, and the Faculty of willing from Free-will, which two Faculties every Man hath from the Lord, nor are they ever taken away: These two Faculties are possessed equally by the Devils as by the Angels, but Devils apply them to make themselves insane and to do Evil, whereas Angels apply them to make themselves wise and to do good.

163. That without two Suns, the one living and the other dead, there can be no Creation. The Universe in general is distin-

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*False philosophy
according to the
letter but true
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spirit*

guished into two Worlds, the spiritual and the natural; in the spiritual World Angels and Spirits dwell, in the natural World Men dwell: These two Worlds are entirely alike as to the external Face of them, so much alike that they cannot be distinguished; but as to the internal Face of them, they are entirely unlike; the Men themselves who are in the spiritual World, who, as was said, are called Angels and Spirits, are spiritual, and forasmuch as they are spiritual, they think spiritually and speak spiritually; but the Men, who are in the natural World, are natural, and therefore think naturally and speak naturally, and spiritual Thought and Speech have nothing in common with natural Thought and Speech. Hence it is evident, that these two Worlds, the spiritual and the natural, are entirely distinct from each other, insomuch that they can by no Means be together.

164. Now forasmuch as these two Worlds are so distinct, there is a Necessity that there should be two Suns, the one from which all spiritual Things are, and the other from which all natural Things are; and forasmuch as all Things spiritual in their Origin are living, and all Things natural from their Origin are dead, and the Suns are their Origins,

gins, it follows that the one Sun is living and that the other Sun is dead, also that the dead Sun itself was created by the living Sun from the Lord.

how could Life create death

165. The Reason why a dead Sun was created is to the End that in the Ultimates all Things may be fixed, stated, and constant, and that thence Things may exist which are to be permanent and to endure: On this and no other Ground Creation is founded: The terraqueous Globe, in which, upon which, and about which, such Things exist, is as it were the Basis and Firmament, for it is the ultimate Work, in which all Things close, and upon which they rest; that it is also as it were the Matrix, from which Effects are produced, which are the Ends of Creation, will be shown in what follows.

they exist literally about the Sun and not about the earth

166. That all Things were created from the Lord by the living Sun, and nothing by the dead Sun, may appear from this Consideration, that what is living disposeth what is dead according to it's Pleasure, and forms it for Uses, which are it's Ends; but not *vice versa*. None but a Person deprived of Reason can think that all Things and even Life itself are from Nature, and such a one doth not know what Life is: Nature cannot dispense Life to any Thing, inasmuch as Nature in herself is altogether

The dead Sun is only a phantasm of evil than

altogether inert ; that what is dead should act upon what is living, or a dead Power upon a living Power, or what is the same Thing, natural upon spiritual, is entirely contrary to Order, and therefore to think so is contrary to the Light of sound Reason. What is dead, or natural, may indeed many Ways by external Accidents be perverted or changed, but still it cannot act upon Life, but Life acts upon it, according to the Change induced in it's Form ; the same is true with Respect to Physical Influx into the spiritual Operations of the Soul, which it is well known, doth not exist, because it is not possible.

167. That the End of Creation exists in it's Ultimates, which is, that all Things may return to the Creator, and that there may be Conjunction. It may be expedient first to say somewhat concerning Ends ; there are three Things which follow in Order, which are called the first End, the middle End, and the ultimate End ; and they are also called End, Cause, and Effect : These three must needs be in every Thing, in Order that it may be any Thing, for a first End without a middle End, and at the same Time an ultimate End is impossible, or what is the same, an End alone without a Cause and an Effect cannot

cannot exist; in like Manner neither can there exist a Cause alone without an End from which it proceeds [*finis ex quo*] and an Effect in which it is manifested [*Effectus in quo*]; so neither can there exist an Effect alone or an Effect without a Cause and it's End. That this is the Case, may be comprehended if it be considered, that an End without an Effect, or separated from an Effect, hath no Existence, wherefore it is nothing but a Sound; for an End in Order that it may be actually an End, must be terminated, and it is terminated in it's Effect, in which it is first called an End, because it is an End: It appears as if an Agent, or Efficient, existed by itself, but this is an Appearance arising from this Circumstance, that it is in it's Effect, but if it be separated from it's Effect, it disappears in a Moment. From these Considerations it is evident, that these three, End, Cause and Effect must exist in every Thing, in Order that it may be something.

168. Moreover it is to be observed, that the End is all in the Cause, and also all in the Effect: Hence it is that the End, Cause, and Effect, are called the first End, the middle End, and the ultimate End. But that the End may be all in the Cause, there must be something from the End in which it may be, and
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that it may be all in the Effect there must be something from the End through the Cause, in which it may be; for the End cannot be in itself alone, but it must be in something existing from itself, in which it may be as to every Thing of it's own, and by acting become efficient, till it subsists; that in which it subsists is the ultimate End, which is called the Effect.

169. In the created Universe, as well in it's greatest as it's smallest Parts, these three Principles exist, viz. End, Cause and Effect; the Reason why these three exist in the greatest and smallest Parts of the created Universe, is, because they exist in God the Creator, who is the Lord from Eternity: But forasmuch as he is Infinite, and infinite Things in Infinite are distinctly one, as was shown above, n. 17 to 22, therefore also these three in him, and in his Infinites are distinctly one: Hence it is that the Universe, which was created from his Esse, and which regarded as to Uses is his Image, obtained these three in all and singular the Things appertaining to it.

170. The universal End, or the End of all Things in the Creation, is, that there may be an eternal Conjunction of the Creator with the created Universe, and this is impossible unless there be Subjects, in which his Divine may be as in himself, consequently in which it
may

may dwell and remain; which Subjects, in Order that they may be the Habitations and Mansions of himself, must be Recipients of his Love and Wisdom as from themselves, consequently such as will elevate themselves to the Creator as from themselves, and join themselves with him; without this Reciprocation no Conjunction can be effected. These Subjects are Men, who can as from themselves elevate and join themselves: That Men are such Subjects, and that they are Recipients of the Divine as from themselves, hath been many Times shown above. By this Conjunction the Lord is present in every Work created from himself; for every created Thing is finally for the Sake of Man; wherefore the Uses of all Things, which are created, ascend by Degrees from Ultimates to Man, and through Man to God the Creator from whom they are, as was shown above, n. 65 to 68.

171. Creation is in a continual Progression to this ultimate End by these three Principles, End, Cause and Effect, because these three exist in the Lord the Creator, as was said above; and the Divine is in all Space without Space, n. 69 to 72; and is the same in the greatest and smallest Things, n. 77 to 82; whence it is evident, that the created Universe, in it's common Progression to it's ultimate

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End, is respectively the middle End; for from the Earth are continually raised up by the Lord the Creator Forms of Uses in their Order up to Man, who as to his Body is likewise from the Earth; Man is next elevated by the Reception of Love and Wisdom from the Lord; and that he may receive Love and Wisdom, all Means are provided; and he is made such that he can receive them if he will. From what hath been now said it may be seen, though as yet only in a general Way, that the End of Creation exists in it's Ultimates, which is that all Things may return to the Creator, and that Conjunction may be effected.

172. That these three, End, Cause and Effect are in all and every Thing that is created, may appear from this Consideration that all Effects, which are called ultimate Ends, become anew first Ends in a continual Series from the First, which is the Lord the Creator, to the Last, which is the Conjunction of Man with Him. That all ultimate Ends become anew first Ends, is evident from hence, that there doth not exist any Thing so inert and dead, but there is some Efficiency in it; even from Sand there exhales such a Principle, as contributes Assistance in producing something, and therefore in effecting something.

ANGELIC

ANGELIC WISDOM

CONCERNING THE

DIVINE LOVE.

PART THE THIRD.

173. **T**HAT in the spiritual World there are Atmospheres, Waters and Earths, as in the natural World; but that the former are spiritual, whereas the latter are natural. That the spiritual World and the natural World are alike, only with this Difference, that all and every Thing of the spiritual World is spiritual, and all and every Thing of the natural World is natural, hath been said in the preceding Pages, and shown in the Work concerning HEAVEN AND HELL. Forasmuch as these two Worlds are alike, therefore in both there are Atmospheres, Waters and Earths, which are common or general Principles, by which and from which

all and singular Things exist with an infinite Variety.

174. As to what relates to Atmospheres, which are called Æthers and Airs, they are alike in both the Worlds, spiritual and natural, with this Difference, that those in the spiritual World are spiritual, and those in the natural World are natural: They are spiritual because they exist from the Sun, which is the first Proceeding of the Divine Love and the Divine Wisdom of the Lord, and from him receive in themselves Divine Fire which is Love, and Divine Light which is Wisdom, and convey both to the Heavens where the Angels dwell; and cause the Presence of that Sun in the greatest and smallest Things there. The spiritual Atmospheres are discrete Substances, or the most minute Forms, originating from the Sun; and forasmuch as they severally receive the Sun, hence the Fire of the Sun being divided into so many Substances or Forms, and as it were covered or enclosed in them, and tempered by these Coverings, becomes Heat, proportioned finally to the Love of the Angels in Heaven, and of the Spirits under Heaven; similar is the Case with the Light of the Sun. The natural Atmospheres in this Respect are similar to the spiritual Atmospheres, that they also are discrete Substances and of a very minute

nute Form, originating from the Sun of the natural World, which Sun also each of them receive, and treasure up the Fire thereof in themselves, and temper it, and convey it as Heat to the Earth which is the Dwelling of Men; and in like Manner the Light.

175. The Difference between the spiritual Atmospheres and the natural Atmospheres is this, that the spiritual Atmospheres are Receptacles of the Divine Fire and the Divine Light, consequently of Love and Wisdom, for they contain these within themselves: Whereas the natural Atmospheres are not Receptacles of the Divine Fire and the Divine Light, but they are Receptacles of the Fire and Light of their own Sun, which in itself is void of Life, as was shown above, wherefore within them there is not any Thing from the Sun of the spiritual World, but still they are surrounded by the spiritual Atmospheres which are from that Sun. That this is the Difference between the spiritual Atmospheres and the natural Atmospheres, is learnt from the Wisdom of the Angels.

176. That there are Atmospheres in the spiritual World, equally as in the natural, may appear from this Consideration, that Angels and Spirits breathe as well as Men, and equally speak, and also hear like Men in the
natural

natural World, and Respiration is effected by the ultimate Atmosphere, which is called Air, in like Manner Speech and Hearing: The same may appear from this Consideration, that Angels and Spirits see equally as Men in the natural World, and Sight is not possible but through an Atmosphere purer than Air; also from this Consideration, that Angels and Spirits equally think and are affected as Men in the natural World, and Thought and Affection do not exist but by Means of still purer Atmospheres; and lastly from this Consideration, that all Things belonging to the Bodies of Angels and Spirits, as well external as internal, are held in their Connection, their Externals by an aerial Atmosphere, and their Internals by æthereal Atmospheres; that without the Circumpressure and Action of these Atmospheres the interior and exterior Forms of the Body would be dissolved, is evident. Forasmuch as the Angels are spiritual, and all and every Part of their Bodies is held in their Connection, Form, and Order by Atmospheres, it follows that those Atmospheres are spiritual; and they are spiritual, because they have their Origin from the spiritual Sun, which is the first Proceeding of the Divine Love and the Divine Wisdom of the Lord.

177. That

177. That in the spiritual World there are also Waters, and likewise Earths, as in the natural World, with this Difference, that the Waters and Earths of the spiritual World are spiritual, was said above, and shown in the Work concerning HEAVEN AND HELL; which, forasmuch as they are spiritual, are actuated and modified by the Heat and Light of the spiritual Sun by Means of Atmospheres derived from that Sun, just as the Waters and the Earth in the natural World are acted upon and modified by the Heat and Light of the Sun of their World by Means of it's Atmospheres.

178. Atmospheres, Water, and Earth are here spoken of, because these three are the common or general Principles, by which and from which all and every Thing exists with an infinite Variety; Atmospheres are active Powers, Waters are intermediate Powers [*Vires mediæ*], and Earths are passive Powers, from which all Effects exist: That these three are such Powers in their Series, is solely from the Life, which proceeds from the Lord as a Sun, and causeth them to be active.

179. That there are Degrees of Love and Wisdom, and thence Degrees of Heat and Light, also Degrees of Atmospheres.

Unless

Unless it be known that there are Degrees, and also what they are, and of what Nature, the following Observations cannot be comprehended, inasmuch as there are Degrees in every created Thing, consequently in every Form; wherefore in this PART of THE ANGELIC WISDOM we shall treat of Degrees. That there are Degrees of Love and Wisdom, may appear manifestly from the Angels of the three Heavens; the Angels of the third Heaven excel the Angels of the second Heaven in Love and Wisdom, and these last excel the Angels of the first Heaven, insomuch that they cannot be together; the Degrees of Love and Wisdom distinguish and separate them: Hence it is that the Angels of the inferior Heavens cannot ascend to the Angels of the superior Heavens, and if it is given them to ascend, then they do not see them nor any Thing that is about them: The Reason why they do not see them, is, because their Love and Wisdom is in a superior Degree, which transcends their Perception; for every Angel is his own Love and his own Wisdom, and Love together with Wisdom is in it's Form a Man, because God, who is Love itself and Wisdom itself, is a Man. It hath occasionally been given me to see, that the Angels of the ultimate Heaven have ascended to the Angels
of

of the third Heaven, and when they have reached that Heaven, I have heard them complaining, that they did not see any one, and still they were in the Midst of them; afterwards they were instructed, that they were invisible to them, because their Love and Wisdom were imperceptible to them, and that Love and Wisdom cause an Angel to appear as a Man.

180. That there are given Degrees of Love and Wisdom, appears still more manifestly from the Love and Wisdom of the Angels respectively to the Love and Wisdom of Men; that the Wisdom of the Angels is respectively ineffable, is known; that it is also incomprehensible to Men when they are in natural Love, will be seen in what follows. The Reason why it appears ineffable and incomprehensible, is, because it is in a superior Degree.

181. Forasmuch as there are Degrees of Love and Wisdom, there are also Degrees of Heat and Light; by Heat and Light are meant spiritual Heat and Light, such as the Angels have in the Heavens, and such as Men have as to the Interiors of their Minds, for the Heat of Men's Love, and the Light of their Wisdom, is similar to that of the Angels. In the Heavens the Case is this; in Proportion

to the Quality and Quantity of Love in which the Angels are principled, in the same Proportion is the Quality and Quantity of their Heat; and in like Manner their Light as to Wisdom; the Reason is, because with them there is Love in their Heat, and Wisdom in their Light, as was shown before. It is the same upon Earth with Men, but with this Difference, that the Angels feel that Heat, and see that Light, whereas Men do not, by Reason that Men are in natural Heat and Light, and so long as this is the Case, they do not feel spiritual Heat, except by a certain Delight of Love, nor do they see spiritual Light except by the Perception of Truth. Now forasmuch as Man, whilst he is in natural Heat and Light, knoweth nothing of spiritual Heat and Light in himself, and this cannot be known but by Experience from the spiritual World, therefore we shall here first speak of the Heat and Light in which the Angels and their Heavens are; hence and from no other Source can Illustration be had on this Subject.

182. But the Degrees of spiritual Heat cannot be described from Experience, because Love, to which spiritual Heat corresponds, does not so well fall under the Ideas of Thought; the Degrees of spiritual Light however may be described, because this does fall under

*He speaks of them
as men earthly men
not as recipients of
spirit. as they are
earthly men 182*

*This is certain
by all the understandings
according to the letter
for it is false by
all experience who
does not or may not
know of love & wisdom
in himself*

under the Ideas of Thought, for spiritual Light is of Thought; and from the Degrees of Light the Degrees of spiritual Heat may be comprehended, for they are in a like Degree. Now as to what concerns spiritual Light, in which the Angels are, it hath been given me to see it with my Eyes: The Light of the Angels of the superior Heavens is so bright [*tam candida*] that it cannot be described, not even by the Whiteness of Snow, and also so ruddy, that it cannot be described, even by the flaming Rays of the Sun of this World; in a Word, that Light a thousand Times exceeds the Sun's Meridian Light upon Earth. But the Light of the Angels of the inferior Heavens may in some Measure be described by Comparisons, yet still it exceeds the greatest Light of our World. The Reason why the Light of the Angels of the superior Heavens cannot be described, is, that their Light makes one with their Wisdom, and forasmuch as their Wisdom is, respectively to the Wisdom of Men, ineffable, so also is their Light. From these few Considerations it may appear, that there are given to exist Degrees of Light; and forasmuch as Wisdom and Love are in similar Degree, it follows, that there are given similar Degrees of Heat.

183. Forasmuch as Atmospheres are the Receptacles and Continents of Heat and Light, it follows that there are as many Degrees of Atmospheres as there are Degrees of Heat and Light, and also as many as there are Degrees of Love and Wisdom. That there are several Atmospheres, and those distinct from each other by Degrees, hath been manifested to me from much Experience in the spiritual World, especially from this, that the Angels of the inferior Heavens cannot breathe in the Region of the superior Angels, and that they seem to themselves to gasp for Breath, as is the Case with Animals elevated out of Air into Æther, or out of Water into Air; the Spirits also below the Heavens appear to those who are in the Heavens as in a Mist. That there are several Atmospheres, and those distinct from each other by Degrees, may be seen above, n. 176.

184. That Degrees are of two Kinds, Degrees of Altitude and Degrees of Latitude. The Knowledge of Degrees is as it were a Key to open the Causes of Things, and enter into them; without this Knowledge, scarcely any Thing of Cause can be known, for the Objects and Subjects of both Worlds without it appear so univocal [*univoca*] as if
their

there was nothing in them except of a Nature similar to what is seen with the Eye, when nevertheless this, respectively to the Things which lie interiorly concealed, is as one to Thousands, yea to Myriads. The interior Things which lie hid can by no Means be discovered, unless Degrees be understood; for exterior Things proceed to Things interior, and these to the Things which are inmost by Degrees, not by continuous Degrees but by discrete Degrees. The Term CONTINUOUS DEGREES is applied to denote Decrements or Decreasings from more crass to more subtile, or from denser to rarer, or rather to denote as it were the Increments and Increasing from more subtile to more crass, or from rarer to denser, like that of Light proceeding to Shade, or of Heat to Cold. But discrete Degrees are entirely different, they are as Things prior, posterior, and postreme, or as End, Cause, and Effect; these are called discrete Degrees, because the prior is by itself, the posterior by itself, and the postreme by itself, but still when taken together they make one. The Atmospheres from highest to lowest, or from the Sun to the Earth, which are called Æther and Air, are discrete into such Degrees; and there are Substances seemingly simple, the congregate of these Atmospheres, and again the congregate

gregate of these Congregates, which when taken together are called a Composite: These last Degrees are discrete, because they exist distinctly, and are understood by Degrees of Altitude; but the former Degrees are continuous, because they continually increase, and are understood by Degrees of Latitude.

183. All and singular the Things which exist in the spiritual World and in the natural World, coexist from discrete Degrees and at the same Time from continuous Degrees, or from Degrees of Altitude and Degrees of Latitude; that Dimension, which consists of discrete Degrees, is called Altitude, and that which consists of continuous Degrees, is called Latitude, their Situation with Respect to the Sight of the Eye does not change their Denomination. Without a Knowledge of these Degrees, nothing can be known concerning the Difference between the three Heavens, nor the Difference between the Love and Wisdom of the Angels there, nor the Difference between the Heat and Light in which they are, nor the Difference between the Atmospheres which surround and contain them. Moreover without a Knowledge of these Degrees, nothing can be known concerning the Difference of the interior Faculties of the Mind in Men; therefore neither any Thing concerning their State as to Reformation

formation and Regeneration; nor of the Difference of the exterior Faculties, which are of the Body, as well of Angels as Men; and nothing at all of the Difference between spiritual and natural, and therefore nothing of Correspondence; yea nothing of any Difference of Life between Men and Beasts, or of the Difference between the more perfect and the imperfect Beasts; nor of the Differences between the Forms of the vegetable Kingdom, and between the Materials which compose the mineral Kingdom. From which Considerations it may appear, that they who are ignorant of these Degrees, cannot from any Judgment see Causes, they only see Effects, and judge of Causes from them, which is done for the most Part from Induction continuous with Effects; when nevertheless Causes do not produce Effects by Continuity, but discretely; for a Cause is one Thing, and an Effect another, there is a Difference as between prior and posterior, or as between the Thing forming and the Thing formed.

186. That it may be still better comprehended what and of what Quality discrete Degrees are, and what is the Difference between them and continuous Degrees, let us take the Angelic Heavens for Example: There are three Heavens, and these distinct by Degrees
of

of Altitude; wherefore one Heaven is under another; nor do they communicate with each other otherwise than by Influx, which proceeds from the Lord through the Heavens in their Order to the lowest, and not *vice versa*. But each Heaven is distinct by itself, not by Degrees of Altitude, but by Degrees of Latitude; they who are in the Midst, or in the Centre, are in the Light of Wisdom, whereas they who are in the Circumference, even to the Boundaries, are in the Shade of Wisdom; thus Wisdom decreases even to Ignorance as Light decreases to Shade, which is done by Continuity. It is the same with Men; the Interiors of their Minds are distinct into as many Degrees as are the Angelic Heavens, and one of these Degrees is above another, wherefore the Interiors of the Minds of Men are distinct by discrete Degrees, or Degrees of Altitude; hence it is, that a Man may be in the lowest Degree, or in a higher, and also in the highest Degree, according to the Degree of his Wisdom; and that when he is only in the lowest Degree, the superior Degree is shut, and that this last is opened, as he receives Wisdom from the Lord. There are also in Man, as in Heaven, Degrees of Continuity or of Latitude. The Reason why Man is similar to the Heavens, is, because he is, as to the Interiors of his Mind, a Heaven

ven in it's least Form, so far as he is principled in Love and in Wisdom from the Lord: That Man, as to the Interiors of his Mind, is a Heaven in it's least Form, may be seen in the Work concerning HEAVEN AND HELL, n. 51 to 58.

187. From these few Considerations it may appear, that he who doth not know any Thing of discrete Degrees, or Degrees of Altitude, neither can know any Thing of the State of Man as to his Reformation and Regeneration, which are effected by the Reception of Divine Love and Divine Wisdom from the Lord, and in such Case by the opening of the interior Degrees of his Mind in their Order; nor can he know any Thing of the Influx through the Heavens from the Lord, nor any Thing of the Order to which he was created; for if any one thinks of these Things, not from discrete Degrees, or Degrees of Altitude, but from continuous Degrees or Degrees of Latitude, then he cannot see any Thing of them but from Effects, and nothing from Causes, and to see from Effects alone, is to see from Fallacies, from whence proceed Errors, one after another, which may be so multiplied by Inductions, that at length enormous Falsities may be called Truths.

188. I do not know whether any Thing has been known heretofore of discrete Degrees, or Degrees of Altitude, but only of continuous Degrees or Degrees of Latitude; and yet not any Thing of Cause in it's Truth can be known without a Knowledge of Degrees of both Kinds; therefore we shall treat of them in this Part of the Work throughout; for the End of this Work is, that Causes may be discovered, and from them Effects may be seen, and thereby that Darknes may be dispelled, in which the Man of the Church is involved with Respect to God, and the Lord, and in general with Respect to Things Divine which are called Spiritual. This I can declare, that the Angels are in Sadness by Reason of the Darknes prevalent upon Earth; they say that scarcely any where Light is seen, and that Men sieze upon Fallacies and confirm them, and thereby multiply Falsities upon Falsities, and to confirm them investigate by Reasonings grounded in Falses and in Truths falsified, such Things as cannot be discussed by Reason of the Darknes in Respect to Causes, and Ignorance concerning Truths; they principally lament the Confirmations concerning Faith separate from Charity, and Justification thereby; also the Ideas concerning God, Angels and Spirits,

Spirits, and Ignorance of the Nature of Love and Wisdom.

189. That the Degrees of Altitude are homogeneous, and one derived from another in a Series, like End, Cause and Effect. Forasmuch as the Degrees of Latitude or of Continuity are like the Degrees from Light to Shade, from Heat to Cold, from Hard to Soft, from Dense to Rare, from Crass to Subtile, &c. and these Degrees are known from sensual and ocular Experience, but not so the Degrees of Altitude or discrete Degrees, therefore in this Part we shall treat especially of the latter, for without a Knowledge of these Degrees, Causes cannot be seen. It is known indeed that End, Cause and Effect follow in Order like Prior, Posterior and Postreme; also that the End produces the Cause, and by the Cause it's Effect, in Order that the End may exist; several other Things are also known on this Subject; nevertheless to know these Things and not to see them by Applications to Things which exist, is only to know Things abstracted, which no longer remain than while there are metaphysical Analytics in the Thought; hence it is, that although End, Cause and Effect proceed by discrete Degrees, still little or nothing of those Degrees is known in the World; for the bare Knowledge of

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Things

Things in the Abstract is like something aerial, which is soon dispersed; but if abstract Things are applied to such Things as are in the World, they are then like visible Objects, and remain in the Memory.

190. All Things which exist in the World, of which a threefold Dimension is predicated, or which are called composite, consist of Degrees of Altitude or discrete Degrees: But to illustrate this by Examples; it is known by ocular Experience, that each Muscle in the human Body consists of very small Fibres, and that these being disposed in Fascicles, constitute the larger Fibres which are called moving Fibres, and that from Collections of the latter exists that Compound which is called a Muscle. It is the same with the Nerves; in them from very small Fibres are composed larger Fibres, which appear as Filaments, and from a Collection of these the Nerve is compounded. The Case is the same in the other Compagnations, Confasciations and Collections, of which the Organs and Viscera consist; for these are Compositions from Fibres and Vessels variously formed by similar Degrees. The Case is the same also with all and every Thing of the vegetable Kingdom, and with all and every Thing of the mineral Kingdom; in the different Kinds of Wood there
are

are Compagnations of Filaments in a three-fold Order; in Metals and Stones there are Conglobations of Parts also in a threefold Order. From these Considerations it appears what discrete Degrees are, viz. that one is formed from another, and by Means of the other a third, which is called compofite; and that each Degree is discrete from another.

191. Hence Conclufions may be formed refpecting thofe Things which do not appear before our Eyes, becaufe the Cafe is the fame with them: As with the organic Subftances, which are the Receptacles and Habitations of the Thoughts and Affections in the Brain; with the Atmospheres; with Heat and Light, and with Love and Wifdom: For the Atmospheres are Receptacles of Heat and Light, as Heat and Light are Receptacles of Love and Wifdom; of Confequence fince there are Degrees of Atmospheres, there are alfo fimilar Degrees of Heat and Light, and fimilar of Love and Wifdom; for the Ratio [particular Conftitution and Relation] of the latter is not different from that of the former.

192. That thefe Degrees are homogeneous, that is, of the fame Principle and Nature, is evident from what hath now been faid: The moving Fibres of the Mufcles, the leaft, the larger and the largeft, are homogeneous; the
Filaments

Filaments of Wood, from the least to the composite, are homogeneous; stony and metallic Parts of all Kinds, in like Manner: The organic Substances, which are the Receptacles and Habitations of the Thoughts and Affections, from the most simple to their common Aggregate, which is the Brain, are homogeneous: The Atmospheres from pure Æther to Air are homogeneous: The Degrees of Heat and Light in their Series according to the Degrees of the Atmospheres are homogeneous; and hence also the Degrees of Love and Wisdom are homogeneous. Those Things, which are not of the same Principle and Nature, are heterogeneous, and do not agree with Things homogeneous; therefore they cannot form with them discrete Degrees, but only with their Like, which are of the same Principle and Nature, with which they are homogeneous.

193. That these are in their Order, as Ends, Causes and Effects, is evident, for the first, which is the least, produces its Cause by the Intermediate, and its Effect by the Ultimate.

194. It is to be observed, that every one Degree is distinguished from another by its proper Coverings, and all the Degrees together are distinguished by their common Covering;

vering; and that the common Covering communicates with the inner and inmost in their Order; hence there is a Conjunction and unanimous Action of all.

195. That the first Degree is all in all in the subsequent Degrees. The Reason is, because the Degrees of every Subject and of every Thing are homogeneous; and they are homogeneous, because they are produced from the first Degree: For the Formation of them is such, that the first by Confasculations or Conglobations; in a Word, by Congregations, produces another, and by that a third; and distinguishes each from the other by a superinduced Covering: Hence it is evident, that the first Degree is the principal and sole governing in the subsequent ones; consequently that the first Degree is all in all in the subsequent Degrees.

196. It is said that Degrees are such with Respect to each other, but thereby is meant that the Substances are such in their Degrees; the speaking by Degrees is speaking abstractedly, that is, universally, and therefore in a Way applicable to any Subject or Thing, which is in such Degrees.

197. The Application may be made to all those Things, which were recited in the preceding

ceding Article, as to Muscles, Nerves, Matters and Parts both of the vegetable and mineral Kingdom, to the organic Substances which are the Subjects of the Thoughts and Affections in Man, to the Atmospheres, to Heat and Light, and to Love and Wisdom. In all these Things, the first Principle is the sole governing in the Subsequent, yea it is the Sole in them; and forasmuch as it is the Sole in them, it is the All in them. That this is the Case, is also evident from those Things which are known, viz. that the End is the All of the Cause, and that through the Cause it is the All of the Effect: and therefore End, Cause and Effect are called the first, the middle, and the ultimate; also that the Cause of the Cause is likewise the Cause of the Thing caused; and that there is nothing essential in Causes but the End, and nothing essential in Motion but the Endeavour [*Conatus*]; also that there is only one Substance, which is Substance in itself.

198. From these Considerations it may clearly be seen that the Divine, which is Substance in itself, or the only and sole Substance, is that from which exists all and every Thing that is created, therefore that God is all in all in the Universe, according to what was demonstrated in Part the first; as, That the Divine

vine Love and the Divine Wisdom is a Substance and a Form, n. 40 to 43. That the Divine Love and the Divine Wisdom is Substance and Form in itself, therefore the self-subsisting and sole-subsisting [Being or Principle], n. 44 to 46. That all Things in the Universe were created from the Divine Love and the Divine Wisdom, n. 54 to 60. That hence the created Universe is an Image of him, n. 61 to 65. That the Lord alone is Heaven, where the Angels dwell, n. 113 to 118.

199. That all Perfections increase and ascend with Degrees and according to them. That there are two Kinds of Degrees, Degrees of Latitude and Degrees of Altitude, was shown above n. 184 to 188; and that the Degrees of Latitude are as of Light verging to Shade, or of Wisdom verging to Ignorance; but that the Degrees of Altitude are as End, Cause and Effect, or as prior, posterior and postreme: Of these Degrees it is said that they ascend or descend, for they are of Altitude; but of the former it is said that they increase or decrease, for they are of Latitude. The latter Degrees differ so much from the former, that they have nothing in common, wherefore they ought to be perceived distinctly, and by no Means to be confounded.

200. The Reason why all Perfections increase and ascend with Degrees, and according to them, is, because all Predicates follow their Subjects, and Perfection and Imperfection are common [general] Predicates; for they are predicated of Life, of Powers, and of Forms. **PERFECTION OF LIFE** is Perfection of Love and Wisdom; and forasmuch as the Will and the Understanding are Receptacles of Love and Wisdom, Perfection of Life is also Perfection of the Will and Understanding, and thence of the Affections and Thoughts; and forasmuch as spiritual Heat is the Continent of Love, and spiritual Light is the Continent of Wisdom, the Perfection of these also may be referred to the Perfection of Life. **PERFECTION OF POWERS** is the Perfection of all Things which are actuated and moved by Life, in which however there is no Life; such Powers are the Atmospheres as to their Actualities; and such Powers likewise are the interior and exterior organic Substances in Man, as also in Animals of all Kinds; such Powers also are all Things in the natural World which possess Activities immediately and mediately from the Sun there. **PERFECTION OF FORMS** and Perfection of Powers make one, for such as the Powers are, such are the Forms, only with this Difference that
Forms

Forms are Substances, but Powers are their Activities, wherefore they have both similar Degrees of Perfection: Forms, which are not at the same Time Powers, are also perfect according to Degrees.

201. I shall not here speak of the Perfections of Life, Powers and Forms increasing or decreasing according to the Degrees of Latitude or continuous Degrees, because these Degrees are known in the World; but of the Perfections of Life, Powers and Forms ascending or descending according to Degrees of Altitude, or discrete Degrees, because these Degrees are not known in the World. How Perfections ascend and descend according to these Degrees, can be but little known from the visible Things in the natural World, but clearly from the visible Things in the spiritual World; from the visible Things in the natural World it is only discovered, that the more interiorly they are examined, so much the more wonderful Things present themselves, as for Example, in the Eyes, in the Ears, in the Tongue, in the Muscles, in the Heart, Lungs, Liver, Pancreas, Kidneys, and in the other Viscera; also in Seeds, Fruits and Flowers; and likewise in Metals, Minerals and Stones; that in the latter and in the former more wonderful Things present themselves to the Sight,

the more intimately they are examined, is known; nevertheless from these Things it has been little understood, that they are interiorly more perfect according to Degrees of Altitude or discrete Degrees, the Ignorance of these Degrees concealing such Knowledge. But forasmuch as the same Degrees exist manifestly in the spiritual World, for the Whole of that World from highest to lowest is distinctly discrete according to them, therefore the Knowledge of them may from thence be obtained; from which afterwards Conclusions may be drawn respecting the Perfections of Powers and Forms, which are in similar Degrees in the natural World.

202. In the spiritual World there are three Heavens disposed according to Degrees of Altitude; in the supreme Heaven are Angels in all Perfection superior to the Angels in the middle Heaven; and in the middle Heaven are Angels in all Perfection superior to the Angels of the lowest Heaven. The Degrees of Perfections are such, that the Angels of the lowest Heaven cannot ascend to the first Limit of the Perfections of the Angels of the middle Heaven, nor these last to the first Limit of the Perfections of the Angels of the supreme Heaven: This seems a Paradox, but still it is Truth: The Reason is, because they are associated

ciated according to discrete Degrees, and not according to continuous Degrees. By Experience it hath been made known to me, that there is such a Difference between the Affections and Thoughts, and consequently the Speech of the Angels of the superior and inferior Heavens, that they have nothing in common, and that Communication is effected only by Correspondences, which exist by immediate Influx of the Lord into all the Heavens, and by mediate Influx through the supreme into the lowest Heaven. These Differences, seeing they are of such a Nature, cannot be expressed by natural Language, therefore not described, for the Thoughts of Angels do not fall into natural Ideas, they being spiritual: They can only be expressed and described of themselves by their own Language, Words and Writings, and not by such as are human: It is on this Account said, that the Things heard and seen in Heaven are ineffable. These Differences may in some Measure be comprehended by these Considerations, that the Thoughts of the Angels of the supreme or third Heaven are Thoughts of Ends, and the Thoughts of the Angels of the middle or second Heaven are Thoughts of Causes, and the Thoughts of the Angels of the lowest or first Heaven are Thoughts of Effects. It is

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to be observed, that it is one Thing to think from Ends, and another to think of Ends; also that it is one Thing to think from Causes, and another to think of Causes; as also that it is one Thing to think from Effects, and another to think of Effects; the Angels of the inferior Heavens think of Causes and of Ends, but the Angels of the superior Heavens from Causes and from Ends, and to think from these is of superior Wisdom, but to think of these is of inferior Wisdom. To think from Ends is of Wisdom, to think from Causes is of Intelligence, and to think from Effects is of Science. Hence it is evident, that all Perfection ascends and descends with Degrees and according to them.

203. Forasmuch as the Interiors of Man, which are of his Will and Understanding, are similar to the Heavens as to their Degrees, (for Man, as to the Interiors of his Mind, is a Heaven in it's least Form) therefore their Perfections also are similar: But those Perfections do not appear to any Man so long as he lives in the World, for then he is in the lowest Degree; and from the lowest Degree the superior Degrees cannot be known, but after Death they are known; for then a Man comes into that Degree, which corresponds to his Love and Wisdom, for then he becomes an Angel, and
thinks

thinks and speaks Things ineffable to his natural Man: For there is then an Elevation of all Things of his Mind, not in a simple Ratio, but in a triplicate Ratio; in the latter Ratio are the Degrees of Altitude, but in the former the Degrees of Latitude. None however ascend and are elevated to those Degrees, but they who in the World were principled in Truths, and applied them to Life.

204. It appears as if Things prior were less perfect than Things posterior, or simple Things than compound Things, but nevertheless Things prior, from which Things posterior are formed, or Things simple from which compound Things are formed, are the more perfect; the Reason is, because Things prior or simple Things are more naked, and less covered with Substances and Matters void of Life; and are as it were more Divine, wherefore they are nearer to the spiritual Sun, where the Lord is; for Perfection itself is in the Lord, and thence in the Sun, which is the first Proceeding of his Divine Love and Divine Wisdom; and thence in those Things which proximately succeed, and so in Order to the lowest, which according to their Distance are more imperfect. If there was not such an eminent Perfection in Things prior and simple, neither Man nor any Animal, could exist from Seed,
and

and afterwards subsist; neither could the Seeds of Trees and Fruits vegetate and become prolific: For every Thing prior, by how much it is prior, and every Thing simple, by how much it is more simple, as being more perfect, is more exempt from Harm.

205. That in successive Order the first Degree constitutes the supreme, and the third the lowest; but that in simultaneous Order the first Degree constitutes the inmost, and the third the outmost. There is successive Order and simultaneous Order; the successive Order of these Degrees is from highest to lowest, or from Top to Bottom; in this Order are the Angelic Heavens, the third Heaven there is supreme, the second is the middle, and the first is lowest; such is their Situation with Respect to each other: In similar successive Order are the States of Love and Wisdom there with the Angels, as also of Heat and Light, and likewise of the spiritual Atmospheres; in similar Order are all the Perfections of Forms and Powers there. When the Degrees of Altitude, or discrete Degrees, are in successive Order, then they may be compared to Columns divided into three Degrees, by which there is an Ascent and Descent, in the superior Mansion of which are
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the Things the most perfect and most beautiful; in the middle the less perfect and less beautiful; but in the lowest the still less perfect and less beautiful. But simultaneous Order, which consists of similar Degrees, hath another Appearance; in this the supreme Things of successive Order, which, as hath been said, are the most perfect and most beautiful, are in the inmost, inferior Things in the middle, and the lowest Things in the Circumference; they are as in a solid Substance consisting of those three Degrees, in the middle or Centre of which are the most subtil Parts, about it are Parts less subtil, and in the Extremes, which constitute the Circumference, there are Parts composed of these, and consequently more dense: It is like that Column, which was spoken of above, subsiding into a Plane, whose supreme Part constitutes the inmost, whose middle Part the middle, and it's lowest the extreme.

206. Forasmuch as the supreme of successive Order is the inmost of simultaneous Order, and the lowest is the outmost, therefore in the Word, by superior is signified interior, and by inferior is signified exterior; the same by upwards and downwards, as also by Heighth and Depth.

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207. In

207. In every Ultimate there are discrete Degrees in simultaneous Order: The moving Fibres in every Muscle, the Fibres in every Nerve, also the Fibres and Vessels in every Viscus and Organ, are in such Order; in their Inmost are Things the most simple and perfect, whereof their outmost is composed. A similar Order of those Degrees is in every Seed, and in every Fruit, as also in every Metal and Stone, such are the Parts of them, of which the whole consists; the inmost, intermediate and outmost Principles of the Parts are in those Degrees, for they are successive Compositions, or Conspiciations and Conglobations from simple Things, which are their first Substances or Materials.

208. In a Word, there are such Degrees in every Ultimate, consequently in every Effect; for every Ultimate consists of Things prior, and these of first Principles; and every Effect consists of a Cause, and this of an End, and the End is the All of the Cause, and the Cause is the All of the Effect, as was demonstrated above, and the End constitutes the Inmost, the Cause the Middle or Intermediate, and the Effect the Ultimate. That the Case is the same with the Degrees of Love and Wisdom, of Heat and Light, as also with the Organic Forms of the Affections and Thoughts in Man,
will

will be seen in what follows. The Series of these Degrees in successive Order and simultaneous Order is also treated of in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 38, and elsewhere; it is shown that there are similar Degrees in all and every Part of the Word.

209. That the ultimate Degree is the Complex, Continent and Basis of the prior Degrees. The Doctrine of Degrees, which is delivered in this Part, hitherto hath been illustrated by various Things which exist in both Worlds, as by the Degrees of the Heavens in which the Angels dwell, by the Degrees of Heat and Light therein, and by the Degrees of the Atmospheres, and by various Things in the human Body, and also in the animal and mineral Kingdom. But this Doctrine is of more ample Extension; it reaches not only to natural Things, but to civil, moral and spiritual Things, and to the Whole and every Part of them. There are two Causes why the Doctrine of Degrees extends itself also to such Things; the First is, because in every Thing, of which any Thing can be predicated, there is a threefold Principle [*Trinum*] which is called End, Cause and Effect, and these three are with Respect to each other ac-

cording to the Degrees of Altitude. The SECOND is, because every Thing civil, moral and spiritual, is not any Thing abstracted from Substance, but they are Substances, for as Love and Wisdom are not abstract Things, but are a Substance, as was shown above, n. 40 to 43, so in like Manner are all Things, which are called civil, moral and spiritual; these indeed may be thought of abstractedly from Substances, but still in themselves they are not abstracted: As for Example, Affection and Thought, Charity and Faith, Will and Understanding, are not mere abstract Things, for the Case with these is the same as with Love and Wisdom, viz. that they do not exist out of their Subjects, which are Substances, but that they are States of Subjects or Substances; that there are Changes of these, which produce Variations, will be seen in what follows. By Substance is also understood Form, for a Substance without a Form is not given to exist.

210. By Reason that Will and Understanding, Affection and Thought, as also Charity and Faith, could be thought of, and have been thought of, abstractedly from the Substances which are their Subjects, it hath come to pass that the just Idea concerning them hath perished, which is, that they are States of Substances or Forms; altogether like Sensations

tions and Actions, which also are not Things abstracted from the Organs of Sensation and Motion; abstracted or separated from these they are nothing but imaginary Entities; for they are like Sight without an Eye, Hearing without an Ear, Taste without a Tongue, &c.

211. Forasmuch as all Things civil, moral and spiritual proceed by Degrees, in like Manner as natural Things, not only by continuous Degrees, but also by discrete Degrees, and the Progressions of discrete Degrees are as the Progressions of Ends to Causes, and of Causes to Effects, I chose to illustrate and confirm the present Subject, (which is, that the ultimate Degree is the Complex, Continent and Basis of the prior Degrees,) by the Things above mentioned, viz. such as relate to Love and Wisdom, to Will and Understanding, to Affection and Thought, and to Charity and Faith.

212. That the ultimate Degree is the Complex, Continent and Basis of the prior Degrees, appears manifestly from the Progression of Ends and Causes to Effects; that the Effect is the Complex, Continent and Basis of the Causes and Ends, may be comprehended by enlightened Reason; but not so clearly, that the End, with every Thing belonging to it,
and

and the Cause with every Thing belonging to it, actually exist in the Effect, and that the Effect is the full Complex of them. That the Cause is so, may appear from what hath been premised in this Part, particularly from the following Considerations, that one is from the other in a triplicate Series; and that the Effect is nothing else but the Cause in it's ultimate; and forasmuch as the Ultimate is the Complex, it follows that the Ultimate is the Continent, and also the Basis.

213. As to what relates to Love and Wisdom, Love is the End, Wisdom is the instrumental Cause [*Causa per quam*], and Use is the Effect; and Use is the Complex, Continent and Basis of Wisdom and Love; and Use is such a Complex and such a Continent, that the Whole of Love and the Whole of Wisdom are actually in it, it being the Simultaneous of them. But it is well to be observed, that all the Things of Love and Wisdom, which are homogeneous and concordant, exist in Use, according to what was said and shown above in Article n. 189 to 194.

214. In a Series of similar Degrees are also Affection, Thought and Action, because all Affection refers itself to Love, Thought to Wisdom, and Action to Use. In a Series of similar Degrees are Charity, Faith, and good Works,

Works, for Charity is of Affection, Faith is of Thought, and good Works are of Action. In a Series of similar Degrees are also the Will, Understanding and Exercise, for the Will is of Love and thence of Affection, the Understanding is of Wisdom and thence of Faith, and Exercise is of Use and thence of Work. Therefore as in Use exists the Whole of Wisdom and Love, so in Action exists the Whole of the Thought and Affection, in good Works the Whole of Faith and Charity, and so on; but all homogeneous, that is, concordant.

215. That the Ultimate of each Series, which is Use, Action, Work and Exercise, is the Complex and Continent of all the prior Principles, is not yet known; it appears as if there was nothing more in Use, Action, Work and Exercise, than what there is in Motion, but nevertheless all the prior Principles are actually in them, and so fully that there is nothing wanting; they are included in them as Wine in it's Vessel, and as Utensils in their House. The Reason why these do not appear, is, because they are only viewed externally, and viewed externally they are only Activities and Motions: The Case in this Respect is like as when the Arms and Hands move themselves, and it is not known that a Thousand moving Fibres concur in each Motion

tion of them, and that to these Thousand moving Fibres a Thousand Things of the Thought and Affection correspond, which excite the moving Fibres; which, because they Act interiorly, do not appear to any Sense of the Body: This is a known Thing, that nothing is done in the Body, or by it, but from the Will by Thought, and forasmuch as both these Principles act, it must needs be that all and every Thing of the Will and Thought exist in Action; for they cannot be separated: Hence it is that from Actions, or Works, Judgment is formed of the Thought of a Man's Will, which is called his Intention. This hath been made manifest to me, that the Angels, from a Man's Action or Work alone, perceive and see every Thing of the Will and Thought of him who does it; the Angels of the third Heaven perceive and see from his Will the End for which he acts, and the Angels of the second Heaven the Cause by which the End operates. Hence it is that in the Word, Works and Actions are so often enjoined, and that it is said that a Man is known by them.

216. It is a Tenet of Angelic Wisdom, that unless the Will and Understanding, or Affection and Thought, as also Charity and Faith, invest and involve themselves in Works or
 Actions,

Actions, whenever it is possible, they are only like Things aerial which pass away, or like Phantoms [*Imagines*] in the Air, which perish; and that they then only remain with Man, and become Principles of his Life, when Man operates and does them: The Reason is, because the Ultimate is the Complex, Continent and Basis of Things prior. Such an aerial Vapour and such a Phantom is Faith separate from good Works, and also such is Faith and Charity without their respective Exercises; only with this Difference, that they who establish Faith and Charity as Principles necessary to be conjoined, have the Knowledge and may have the Will to do Good, but not they who are principled in Faith separate from Charity.

217. That the Degrees of Altitude in their Ultimate are in their Fullness and Power. In the preceding Article it was shown, that the ultimate Degree is the Complex and Continent of the prior Degrees; hence it follows, that the prior Degrees in their Ultimate are in their Fullness; for they are in their Effect, and every Effect is the Fullness of it's Causes.

218. That these ascending and descending Degrees, which are also called prior and posterior, and likewise Degrees of Altitude or dis-

crete Degrees, are in their Power in their Ultimate, may be confirmed by all those Things, which were adduced by Way of Confirmation from Things sensible and perceptible in the preceding Pages: But here I choose to confirm them only by Endeavours [*Conatus*], Powers, and Motions in dead Subjects and in living Subjects. It is a known Thing that Endeavour of itself does nothing, but by Means of Powers corresponding to itself, and that by them it produces Motion; and that thence it is, that Endeavour is the All in Powers, and through Powers in Motion; and forasmuch as Motion is the ultimate Degree of Endeavour, that by this it produces it's Efficacy. Endeavour, Power and Motion are no otherwise connected than according to Degrees of Altitude, whose Conjunction is not by Continuity, for they are discrete, but by Correspondences; for Endeavour is not Power, neither is Power Motion, but Power is produced by Endeavour, for Power is Endeavour excited, and Motion is produced by Power; wherefore there is not any Efficacy [*Potentia*] in Endeavour alone, nor in Power [*Vis*] alone, but in Motion which is the Product of them. That this is the Case, appears still as it were doubtful, because it has not been illustrated by Application to Things sensible

fible and perceptible in Nature; but nevertheless such is their Progression into Efficacy.

219. But let us apply these Principles to living Endeavour, and to living Power, and to living Motion; the living Endeavour in Man, who is a living Subject, is his Will united to his Understanding; the living Powers in Man are what internally constitute his Body, in all which there are moving Fibres variously interwoven; and living Motion in Man is Action, which is produced through the Means of those Powers by the Will united to the Understanding: For the Interiors of the Will and Understanding constitute the first Degree; the Interiors of the Body constitute the second, and the Whole Body, which is the Complex of them, constitutes the third Degree: That the Interiors of the Mind are in no Potency [*Potentia*] but by Powers [*Vires*] in the Body, and that Powers are neither in Potency, but by Action of the Body itself, is a known Thing. These three do not act by Continuity, but discretely, and to act discretely is to act by Correspondences: The Interiors of the Mind correspond to the Interiors of the Body, and the Interiors of the Body correspond to its Exteriors, by which Actions exist, wherefore the two former are in Potency by Means of the Exteriors of the Body. It may seem as if

Endeavour and the Powers in Man are in some Potency, although there is not Action, as in Dreams and in States of Rest, but still in these Cases the Determinations of the Endeavours and Powers fall upon the common moving Principles of the Body, which are the Heart and Lungs; but when the Action of these ceases, the Powers also cease, and with the Powers the Endeavour.

220. Forasmuch as the Whole, or the Body, hath determined it's Powers principally to the Arms and the Hands, which are Ultimates, therefore by Arms and Hands in the Word is signified Power, and by the Right Hand superior Power. Forasmuch as the Evolution and Exertion of Degrees into Power is such, therefore from Action alone, which is effected by the Hands, it is known by the Angels who are with Man, and who are in the Correspondence of all Things appertaining to him, what the State of Man is as to his Understanding and Will, likewise as to Charity and Faith, and consequently as to the internal Life which is of his Mind, and as to the external Life which is thence in the Body. I have often wondered that the Angels have such Knowledge from the mere Action of the Body by the Hands, but nevertheless it has occasionally been made manifest by lively Experience, and

It has been told me that this is the Reason why Inaugurations into the Ministry are performed by the Imposition of Hands, and why by touching with the Hand is signified to communicate, besides other Things of a like Nature. From these Considerations a Conclusion was drawn, that the Whole of Charity and Faith is in Works, and that Charity and Faith without Works are like Rainbows about the Sun, which vanish and are dissipated by a Cloud; wherefore Works are so often mentioned in the Word, and it is said we are to do them, and that the Salvation of Man depends upon them; moreover he who doeth them is called a wise Man, and he who doeth them not is called a foolish Man. But it is to be observed, that by Works here are meant Uses, which are actually performed; for in them and according to them is the Whole of Charity and Faith; there is this Correspondence with Uses, because this Correspondence is spiritual, but it is effected by Substances and Matters, which are it's Subjects.

221. Here two Arcana, which may be comprehended by what hath been said above, may be revealed. The FIRST ARCANUM is, that the Word in it's literal Sense is in it's Fullness and Power; for there are three Senses according to the three Degrees in the Word,

*The Whole
of the New
Church is
in the
Active
Life.
& not in
Ceremonies
at all*

a celestial Sense, a spiritual Sense, and a natural Sense: Forasmuch as these Senses are according to the three Degrees of Altitude in the Word, and the Conjunction of them is effected by Correspondences, therefore the ultimate Sense, which is the natural Sense, and is called the literal Sense, is not only the Complex, Continent and Basis of the interior corresponding Senses, but also the Word in it's ultimate Sense is in it's Fullness and in it's Power. That this is the Case, is abundantly shown and confirmed in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 27 to 35, 36 to 49; 50 to 61, 62 to 69. The SECOND ARCANUM is; that the Lord came into the World, and assumed the Human [Nature] or Humanity, that he might put himself in Power to subjugate the Hells, and to reduce all Things to Order as well in the Heavens as in the Earths. This Human [Nature] he superinduced over his former Human: The Human which he superinduced in the World, was like the Human of a Man in the World, nevertheless each of them was Divine, and therefore infinitely transcending the finite Human [Principles] of Angels and Men: And forasmuch as he fully glorified his natural Human even to it's Ultimeates, therefore he rose again with his whole Body,

Body, different from any Man: By the Assumption of this Human he invested himself with Divine Omnipotence not only to subjugate the Hells, and to reduce the Heavens to Order; but also to hold the Hells in a State of Subjugation to Eternity, and to save Mankind. This Power is meant by his sitting at the Right Hand of the Power and Virtue of God. Forasmuch as the Lord, by the Assumption of the natural Human, made himself Divine Truth in the Ultimates, therefore he is called the Word, and it is said that the Word was made Flesh, and Divine Truth in the Ultimates is the Word as to the literal Sense; this he made himself by the fulfilling of all Things of the Word concerning himself in Moses and the Prophets. For every Man is his own Good and his own Truth, and Man is Man from no other Ground; but the Lord by the Assumption of the natural Human is Divine Good and Divine Truth itself, or what is the same, he is Divine Love and Divine Wisdom itself as well in first Principles as in Ultimates: Hence it is, that in the Angelic Heavens he appears as a Sun, after his Coming into the World with more powerful Rays, and in greater Splendour, than before his Coming. This is an Arcanum which by the Doctrine of Degrees may be comprehended. His Omnipotence

potence before his Coming into the World, will be spoken of in what follows.

222. That there are Degrees of both Kinds in the greatest and most minute of all created Things. That the greatest and most minute of all Things consist of discrete and continuous Degrees, or Degrees of Altitude and Latitude, cannot be illustrated by Examples from visible Things, because the most minute Things are not visible to the Eye, and the greatest Things which exist do not appear distinct into Degrees; wherefore this Matter cannot be demonstrated but by Universals; and forasmuch as the Angels are in Wisdom from Universals, and thence in Science respecting Particulars, it may be expedient to declare what they maintain on this Subject.

223. What the Angels maintain on this Subject is this; that there doth not exist a Thing so minute, in which there are not Degrees of both Kinds; as for Example, that there is not the least Thing in any Animal, nor the least Thing in any Vegetable, nor the least Thing in any Mineral, nor the least Thing in Æther and Air, in which there are not these Degrees, and forasmuch as Æther and Air are Receptacles of Heat and Light,
that

that there is not given the least of Heat and Light; and forasmuch as spiritual Heat and spiritual Light are Receptacles of Love and Wisdom, that neither is there given the least of these, in which there are not Degrees of both Kinds. The Angels also maintain that the least of Affection, and the least of Thought, yea that the least of an Idea of Thought, consists of Degrees of both Kinds, and that that minute Thing which doth not consist of such Degrees, is nothing; for it hath not a Form, therefore no Quality, nor any State which can be changed and varied, and thereby exist. The Angels confirm what they thus maintain by this Truth, that infinite Things in God the Creator, who is the Lord from Eternity, are distinctly one, and that there are infinite Things in his Infinites, and that in infinitely Infinites there are Degrees of both Kinds, which are also in him distinctly one; and forasmuch as these Things are in him, and all Things were created by him, and the Things which are created, in a certain Image represent those Things which are in him, it follows that there doth not exist a finite Thing so minute, in which there are not such Degrees. The Reason why these Degrees are equally in the smallest and the greatest Things, is, because the Divine in the greatest and smallest Things

is the same. That in God Man infinite Things are distinctly one, may be seen above, n. 17 to 22; and that the Divine in the greatest and least Things is the same, n. 77 to 82; which are further illustrated, n. 155, 169, 171.

224. The Reason why there doth not exist the least of Love and Wisdom, nor the least of Affection and Thought, nor the least of an Idea of Thought, in which there are not Degrees of both Kinds, is, because Love and Wisdom is a Substance and Form, as was shown above, n. 40 to 43, in like Manner Affection and Thought; and forasmuch as there doth not exist a Form, in which these Degrees are not, it follows that similar Degrees are in them; for to separate Love and Wisdom, as also Affection and Thought from Substance in Form, is to annihilate them, because they do not exist out of their Subjects, for the States of the latter perceived by Man in their Variation, are what constitute the former.

225. The greatest Things, in which there are Degrees of both Kinds, are the Universe in it's whole Complex; the natural World in it's Complex; and the spiritual World in it's Complex; every Empire and every Kingdom in it's Complex; every Thing civil, moral, and spiritual belonging to them, in their Complex;

plex; the whole animal Kingdom, the whole vegetable Kingdom, and the whole mineral Kingdom, each in it's Complex: All the Atmospheres of both Worlds taken together, as also their Heat and Light. In like Manner Things less general, as Man in his Complex, every Animal in his, every Tree and every Shrub in it's, also every Stone and every Metal in it's. The Forms of these Things are similar so far as this, that they consist of Degrees of both Kinds: The Reason is, because the Divine, whereby they were created, is the same in the greatest and least Things, as was shown above, n. 77 to 82. The Particulars and most particular of all these Things are similar to the Generals and most General in this, that they are Forms of both Kinds of Degrees.

226. By Reason that the greatest and least Things are Forms of both Kinds of Degrees, there is a Connection of them from first Principles to Ultimates, for Similitude conjoins them. But still there doth not exist any the least Thing that is the same with another; thereby there is a Distinction of all Things particular and most particular. The Reason why there doth not exist any the least Thing in any Form, or among any Forms, which is the same, is, because in the greatest Things

there are similar Degrees, and the greatest Things consist of the least; and since such Degrees are in the greatest Things, and according to them there exist perpetual Differences from highest to lowest, and from the Center to the Circumference, it follows, that there are not any of the lesser and least of those Things, in which there are similar Degrees, that are the same.

227. It is also a Tenet of Angelic Wisdom, that the Perfection of the created Universe consists in the Similitude of Things general and particular, or of the greatest and least Things, as to these Degrees, for then one respects the other as it's Like, with which it may be conjoined for every Use, fixing and exhibiting every End in the Effect.

228. These Things, however, may seem as Paradoxes, because they are not illustrated by Applications to visible Things; but still abstract Things, as being Universals, are usually better comprehended than Things applied, for the latter are of perpetual Variety, and Variety obscures.

229. It is asserted by some, that there exists a Substance so simple, that it is not a Form from lesser Forms, and that from that Substance by Coacervation exist Things substantiate or composite, and at length those Substances

stances which are called Matter: But nevertheless such very simple Substances do not exist; for what is a Substance without a Form? It is such a Thing that nothing can be predicated of it, and from an Entity, of which nothing can be predicated, there cannot any Thing be compounded by Coacervations. That there are innumerable Things in the first of all created Substances, which are the least and most simple, will be seen in what follows, where Forms are treated of.

230. That there are three infinite and uncreate Degrees of Altitude in the Lord, and that there are three finite and created Degrees in Man. The Reason why there are three infinite and uncreate Degrees of Altitude in the Lord, is, because the Lord is Love itself and Wisdom itself, as hath been shown in the preceding Pages; and because the Lord is Love itself and Wisdom itself, therefore also he is Use itself, inasmuch as Love for it's End hath Use, which it produces by Wisdom; for Love and Wisdom without Use have no Termination or End, or have no Habitation proper to them; wherefore it cannot be said that they are and exist, unless there be Use in which they are and exist.

These

These three constitute the three Degrees of Altitude in Subjects of Life: These three are like the first End, the mediate End which is called the Cause, and the ultimate End which is called the Effect: That End, Cause and Effect constitute the three Degrees of Altitude, hath been shown above, and abundantly confirmed.

231. That these three Degrees are in Man, may appear from the Elevation of his Mind to the Degrees of Love and Wisdom, in which the Angels of the second and third Heaven are principled, for all Angels were born Men; and Man, as to the Interiors of his Mind, is a Heaven in it's least Form; therefore according to the Number of Heavens, so many Degrees of Altitude are there in Man from his Creation; Man also is an Image and Likeness of God, wherefore these three Degrees are inscribed in Man, because they are in God Man, that is, in the Lord. That these Degrees in the Lord are infinite and uncreate, and that in Man they are finite and created, may appear from what was demonstrated in Part the first, and also from these Considerations, that the Lord is Love and Wisdom in himself; and that Man is a Recipient of Love and Wisdom from the Lord; also that of the Lord nothing
can

can be predicated but infinite, and of Man nothing but finite.

232. These three Degrees with the Angels are named, Celestial, Spiritual, and Natural; and with them the celestial Degree is the Degree of Love, the spiritual Degree is the Degree of Wisdom, and the natural Degree is the Degree of Uses. The Reason why these Degrees are so named, is, because the Heavens are distinguished into two Kingdoms, and one Kingdom is named Celestial, and the other Spiritual, to which is added a third Kingdom, in which Men are in this World, which is the natural Kingdom. Also the Angels, of which the celestial Kingdom consists, are principled in Love; and the Angels, of which the spiritual Kingdom consists, are principled in Wisdom; but Men in the World are in Uses: And therefore these Kingdoms are joined together. How it is to be understood, that Men are in Uses, will be shewn in the Part following.

233. It hath been told me from Heaven, that in the Lord from Eternity, who is Jehovah, before the Assumption of the Human [Nature or Principle] in the World, there were the two prior Degrees actually, and the third Degree in Potency, such as they are also with the Angels, but that after his Assumption
of

of the Human [Nature or Principle] in the World, he put on also the third Degree, which is called Natural, and that thereby he was made Man like a Man in the World, with this Difference however, that this Degree like the prior Degree, is infinite and uncreate, but that these Degrees in Angel and in Man are finite and created. For the Divine, which had filled all Spaces without Space, n. 69 to 72, penetrated also to the Ultimates of Nature; but before the Assumption of the Human [Principle], the Divine Influx into the natural Degree was mediate through the Angelic Heavens, but after the Assumption immediate from himself: Which is the Reason, why all the Churches in the World before his Coming were Representative of Things spiritual and celestial, but after his Coming, they were made natural-spiritual and celestial, and representative Worship was abolished: This was also the Reason, why the Sun of the Angelic Heaven, which is, as was said above, the proximate Proceeding of his Divine Love and Divine Wisdom, after his Assumption of the Human [Nature or Principle] shone with more eminent Effulgence and Splendour, than before the Assumption: This also is meant by these Words of Isaiah, "In that Day, the
 " Light of the Moon shall be as the Light of
 " the

“ the Sun, and the Light of the Sun shall be
 “ seven-fold, as the Light of seven Days,”
 xxx. 26; this is spoken of the State of Heaven
 and the Church after the Lord’s Coming into
 the World: And in the Revelations, “ The
 “ Countenance of the Son of Man was as the
 “ Sun shineth in his Strength,” 1, 16; and
 elsewhere, as in Ifaiah lx. 20. 2 Sam xxiii.
 3, 4. Matth. xvii. 1, 2. The mediate Illu-
 mination of Men through the Angelic Heaven,
 which had place before the Coming of the
 Lord, may be compared to the Light of the
 Moon, which is the mediate Light of the Sun;
 and forasmuch as this after his Coming was
 made immediate, it is said in Ifaiah, “ that the
 “ Light of the Moon shall be as the Light of
 “ the Sun;” and in the Pſalms, “ In his Days
 “ shall the Righteous flourish, and Abundance
 “ of Peace ſo long as the Moon endureth
 “ [until there is no longer any Moon],” lxxii.
 7; this alſo is ſpoken of the Lord.

234. The Reason why the Lord from Eter-
 nity, or Jehovah, put on this third Degree by
 the Affumption of the Human [Nature or Prin-
 ciple] in the World, was, becauſe he could
 not enter into this Degree but by a Nature
 ſimilar to the Human Nature, therefore only
 by Conception from his Divine, and by Nati-
 vity from a Virgin; for thus he could put off

Nature, which in itself is dead, and yet a Receptacle of the Divine, and put on the Divine. This is meant by the Lord's two States in the World, which are called his State of Exinanition and his State of Glorification, which are treated of in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD.

235. The above are general Propositions concerning the triple Ascent of the Degrees of Altitude, but forasmuch as these Degrees exist in the greatest and least Things, as was said in the preceding Article, nothing can here be spoken of them in Particular; only this, that there are such Degrees in all and every Thing of Love, and thence such Degrees in all and every Thing of Wisdom, and by Derivation from them, such Degrees in all and every Thing of Uses but that all these in the Lord are infinite, whereas in Angel and in Man they are finite. But how these Degrees have Place in Love, in Wisdom, and in Uses, cannot be described and unfolded but in a Series.

236. That these three Degrees of Altitude are in every Man from his Birth, and that they can be opened successively, and that as they are opened, Man is in the Lord, and the Lord in him. That there
are

are three Degrees of Altitude in every Man, hath not heretofore been known; the Reason is, because these Degrees were not known, and so long as these Degrees lay hid, no other Degrees could be known but continuous Degrees; and when these latter Degrees only are known, it may be supposed that Love and Wisdom in Man increase only by Continuity. But be it known, that in every Man from his Birth there are three Degrees of Altitude, or discrete Degrees, one above or within another: And that each Degree of Altitude, or discrete Degree, has also Degrees of Latitude, or continuous Degrees, according to which it increases by Continuity, for there are Degrees of both Kinds in the greatest and most minute of all Things, as was shown above, n. 222 to 229; for there cannot exist a Degree of one Kind without the other.

237. These three Degrees of Altitude are named Natural, Spiritual and Celestial, as was said above, n. 232: Man, at his Birth, first comes into the natural Degree, and this increases in him by Continuity according to the Sciences, and according to the Understanding acquired by them, to the Summit of Understanding which is called Rational: Nevertheless the other Degree which is called Spiritual, is not hereby opened; this Degree is opened by

How foolish then is it to assert that Man is born in only one degree when that one degree is reception of the 3 degrees, two of which he must destroy or close up or they will descend, if he closes up the two superior then he is not truly in the 3^d but descend out of it into mere Nature & is Hell
See N 239

It is true that you are blind, stupid, intellectually till you are told. Yet science cannot teach intellect. Much can be in intellect teach office.

*Is it not also evident
that one degree
will not open the
other & that science
will not open intellect
but that they are
discrete & not
continuous so as to
explain each other
except by correspondences
which has nothing to
do with demonstration
for you cannot demon-
strate one degree by
the other for how
can science be
brought to demonstration
intellect, without
making them con-
tinuous & not
discrete*

by the Love of Uses derived from Things in-
tellectual, supposing this Love of Uses to be
spiritual, which Love is Love towards our
Neighbour; this Degree in like Manner may
increase by Degrees of Continuity to it's Sum-
mit, and it increases by Knowledges of Truth
and Good, or by spiritual Truths. But still
by these the third Degree, which is called the
celestial Degree, is not opened, this Degree
being opened by the celestial Love of Use,
which Love is Love towards the Lord, and
Love towards the Lord is nothing else but the
Application of the Commandments of the Word
to Life, the Sum of which is, to fly from Evils
because they are infernal and diabolical, and
to do Good because it is celestial and Divine.
These three Degrees are thus successively
opened in Man.

See N 239

238. Man, so long as he lives in the World,
does not know any Thing of the opening of
these Degrees in himself, the Reason is, be-
cause then he is in the natural Degree, which
is the ultimate, and from this Degree he then
thinks, wills, speaks and acts, and the spiri-
tual Degree, which is interior, does not com-
municate with the natural Degree by Conti-
nuity, but by Correspondences, and Commu-
nication by Correspondences is not felt. But
nevertheless, when Man puts off the natural
Degree,

Degree, which is the Case when he dies, then he comes into that Degree, which was opened in him in the World; he in whom the spiritual Degree was opened, into the spiritual Degree; and he in whom the celestial Degree was opened, into the celestial Degree: he who comes into the spiritual Degree after Death, no longer thinks, wills, speaks and acts naturally, but spiritually; and he who comes into the celestial Degree, thinks, wills, speaks and acts according to his Degree: And forasmuch as the Communication of the three Degrees with each other is effected only by Correspondences, therefore the Differences of Love, Wisdom and Use are such, that they have nothing in common by any Thing of Continuity. Hence it is evident, that there are in Man three Degrees of Altitude, and that they can be opened successively.

239. Forasmuch as three Degrees of Love and Wisdom, and thence of Use, are given in Man, it follows, that three Degrees of Will and Understanding, and of Conclusions thence formed, and consequently of Determination to Use, are likewise given in him, for the Will is the Receptacle of Love, and the Understanding is the Receptacle of Wisdom, and Conclusions have Respect to Use therein grounded; from which Considerations it is evident,

evident, that in every Man there is a natural, spiritual and celestial Will and Understanding, in Power from his Birth, and in Act whilst they are opening. In a Word, the Mind of Man, which consists of Will and Understanding, by Creation, and thence by Birth, is of three Degrees, so that Man hath a natural Mind, a spiritual Mind, and a celestial Mind, and that a Man thereby may be elevated to Angelic Wisdom, and possess it, while he lives in the World, but nevertheless he does not come into it till after Death, if he becomes an Angel, and then he speaks Things ineffable and incomprehensible to the natural Man. I knew a Man of moderate Learning in the World, and after Death I saw him and conversed with him in Heaven, and I clearly perceived that he spake as an Angel, and that those Things which he said were imperceptible to the natural Man: The Reason was, because in the World he had applied the Commandments of the Word to Life, and had worshiped the Lord, and therefore was elevated by the Lord to the third Degree of Love and Wisdom. It is of Consequence that this Elevation of the human Mind should be known, for thereupon depends the Understanding of what follows.

*Mark this
it explains
238*

*Not to a Man
but to the
natural Man*

240 There are two Faculties from the Lord in Man, whereby Man is distinguished from the Beasts, one Faculty is, that he can understand what is true, and what is good, this Faculty is called Rationality, and is the Faculty of his Understanding. The other Faculty is, that he can do what is true and good, this Faculty is called Liberty, and is the Faculty of his Will; for Man can, by Virtue of his Rationality, think whatever he pleases, as well with God as against God, and with his Neighbour and against his Neighbour, and he can also will and do what he thinks, but when he sees Evil and fears Punishment, he can by Virtue of his Liberty desist from doing it. Man is Man in Consequence of these two Faculties, and is hereby distinguished from Beasts. These two Faculties Man hath from the Lord, and hath them from him continually, nor are they ever taken away from him, for if they were taken away, his Human [Nature] would perish. In these two Faculties the Lord resides with every Man, whether he be good or evil, they being the Mansions of the Lord in the human Race; hence it is that every Man, as well good as evil, lives to Eternity. But the Mansion of the Lord is nearer with Man, as Man by Means of these Faculties opens the superior Degrees; for by the Opening thereof
he

he comes into superior Degrees of Love and Wisdom, and consequently nearer to the Lord. Hence it may appear, that as these Degrees are opened, so Man is in the Lord, and the Lord in him.

241. It hath been said above, that the three Degrees of Altitude are as End, Cause and Effect, and that according to these Degrees succeed Love, Wisdom and Use, wherefore here it may be expedient to speak a few Words of Love as being the End, of Wisdom as being the Cause, and of Use as being the Effect. Every one who consults his Reason, whilst it is in the Light, may see, that Man's Love is the End of all Things appertaining to him, for what he loves, that he thinks, that he concludes upon, and that he does, consequently he has it for his End; Man may even from his Reason see, that Wisdom is the Cause, for he, or his Love which is his End, seeks for Means in his Understanding, by which he may arrive at his End, thus he consults his Wisdom, and those Means constitute the instrumental Cause; that Use is the Effect, appears without Explanation. But the Love in one Man is not the same as in another, so neither is Wisdom in one the same as in another, therefore neither is Use; and forasmuch as these three are homogeneous, as was shown
above,

above, n. 189 to 194, it follows, that such as the Love is in a Man, such is the Wisdom, and such is the Use. We use the Term Wisdom, but hereby is meant that which is of his Understanding.

243. That spiritual Light flows into Man by three Degrees, but not spiritual Heat, except so far as Man avoids Evils as Sins, and looks up to the Lord. From what hath been shown above it is evident, that from the Sun of Heaven, which is the first Proceeding of the Divine Love and the Divine Wisdom, which was treated of in Part the Second, proceeds Light and Heat, from his Wisdom Light, and from his Love Heat; and that Light is the Receptacle of Wisdom, and Heat the Receptacle of Love; and that as far as Man comes into Wisdom, so far he comes into that Divine Light, and as far as he comes into Love, so far he comes into that Divine Heat. From what hath been shown above it is also evident, that there are three Degrees of Light and three Degrees of Heat, or three Degrees of Wisdom and three Degrees of Love, and that these Degrees are formed in Man, in Order that Man might be a Receptacle of Divine Love and Divine Wisdom, and thus of the Lord. We shall

now proceed to shew, that spiritual Light flows by these three Degrees into Man, but not spiritual Heat, except so far as Man avoids Evils as Sins, and looks up to the Lord; or what is the same, that Man may receive Wisdom to the third Degree, but not Love, unless he avoids Evils as Sins, and looks up to the Lord; or what is still the same, that the Understanding of Man may be elevated to Wisdom, but not his Will, except so far as he avoids Evils as Sins.

243. That the Understanding may be elevated to the Light of Heaven or to Angelic Wisdom, and that the Will cannot be elevated into the Heat of Heaven or into Angelic Love, unless Man avoids Evils as Sins, and looks to the Lord, was made very manifest to me from Experience in the spiritual World; I have several Times seen and perceived, that simple Spirits, who only knew that there is a God, and that the Lord was born a Man, and scarcely any Thing else, fully understood the Arcana of Angelic Wisdom, almost as Angels; and not only they, but also many of the diabolical Crew; they understood them, however, only when they heard them, but not when they thought by themselves; for when they heard them, the Light entered from above, but when they thought by themselves, then no
other

other Light could enter, than what corresponded to their Heat or Love; wherefore also, after they heard those Arcana, and perceived them, when they turned away their Ears, they retained nothing of them; yea, they who were of the diabolical Crew, then rejected and entirely denied them; the Reason was, because the Fire of their Love and it's Light, which were delusive, induced Darknefs, by which the celestial Light entering from above was extinguished.

244. It is the same in the World; a Man, who is not altogether stupid, and who has not from the Pride of self-derived Intelligence confirmed false Principles in himself, when he hears Persons conversing upon more elevated Subjects, or when he reads them, if he is in any Affection of Science, then he understands them, and also retains them, and afterwards can confirm them; the same may be done as well by the wicked as the good; even a wicked Man, although in his Heart he denies the Divine Things which are of the Church, still can he understand them, and also speak and preach them, and moreover by writing he can learnedly confirm them; but when he is left to himself, and to his own Thoughts, from his infernal Love he thinks against them and denies them: From

Mark this { which Consideration it is evident, that the Understanding may be in spiritual Light; although the Will is not in spiritual Heat. And hence it also follows, that the Understanding does not lead the Will, or that Wisdom does not produce Love, but that it only teaches and shows the Way, it teaches how a Man ought to live, and shows the Way in which he ought to walk. And it also follows, that the Will leads the Understanding, and causes it to act in Unity with itself; and that the Love which is of the Will calls that Wisdom in the Understanding, which agrees with itself. In what follows it will be seen, that the Will does nothing by itself without the Understanding, but every Thing that it does, it does in Conjunction with the Understanding; yet that the Will associates to itself the Understanding by Influx, but not *vice versa*.

245. We shall now proceed to shew what is the Nature of the Influx of Light into the three Degrees of Life, which are of the Mind, in Man: The Forms, which are the Receptacles of Heat and Light, or of Love and Wisdom in him, and which, as hath been said, are in a triple Order, or of three Degrees, from his Birth are transparent, and transmit spiritual Light, as a crystal Glass does the natural Light; hence it is, that Man as to Wisdom
may

may be elevated to the third Degree. But still these Forms are not opened, till spiritual Heat joins itself to spiritual Light, or Love to Wisdom, by this Conjunction these transparent Forms are opened according to Degrees. This Case is similar to that of the Light and Heat of the Sun of this World, with Respect to the Things that vegetate upon the Earth; the Light of Winter, which is equally as bright as the Light of Summer, does not open any Thing in a Seed or a Tree, but when the vernal Heat joins itself to the Light, then it opens them: The Case is similar, inasmuch as spiritual Light corresponds to natural Light, and spiritual Heat corresponds to natural Heat.

246. This spiritual Heat is no otherwise obtained, than by avoiding Evils as Sins, and at the same Time looking up to the Lord; for so long as Man is in Evils, he is also in the Love of them, for he lusteth after them, and and the Love of Evil and Lust is in a Love opposite to spiritual Love and Affection, and this Love or Lust cannot be removed, but by avoiding Evils as Sins; and forasmuch as Man cannot avoid them from himself but from the Lord, therefore he must look up to him: When therefore he avoids them from the Lord, then the Love of Evil and it's Heat is removed, and in Place of it is introduced the
Love

Love of Good and it's Heat, by which a superior Degree is opened: For the Lord enters by Influx from above, and opens it, and then joins spiritual Love or Heat to Wisdom or spiritual Light, from which Conjunction Man begins to flourish spiritually, like a Tree in Time of Spring.

247. By the Influx of spiritual Light into all the three Degrees of the Mind, Man is distinguished from Beasts, and can think analytically, which Beasts cannot do, and see not only natural but also spiritual Truths, and when he sees them can acknowledge them, and so be reformed and regenerated. The Faculty of receiving spiritual Light is what is understood by Rationality, spoken of above, which every Man hath from the Lord, and which is not taken away from him, for if it was taken away, he could not be reformed; from this Faculty, which is called Rationality, it is, that Man not only can think, but also speak from Thought, which is not the Case with Beasts, and afterwards from another Faculty of his, which is called Liberty [Free-will], which hath also been spoken of before, he can do those Things which he thinks from his Understanding. Forasmuch as these two Faculties, Rationality and Liberty, which are proper to Man, have been treated of above,

n. 240, therefore nothing more need be said of them here.

248. That Man, if the superior, which is the spiritual Degree, is not opened in him, becomes natural and sensual. It was shown above, that there are three Degrees of the human Mind, which are called natural, spiritual, and celestial, and that these Degrees with Man may successively be opened: It was also shown, that the natural Degree is first opened, and afterwards, if Man avoids Evils as Sins, and looks to the Lord, the spiritual Degree is opened, and lastly the celestial. Forasmuch as these Degrees are successively opened according to the Life of Man, it follows, that the two superior Degrees may also not be opened, and that Man then continues in the natural Degree, which is the ultimate. It is also known in the World, that there is a natural Man and a spiritual Man, or an external and an internal Man; but it is not known that the natural Man becomes spiritual by the Opening of any superior Degree in him, and that such Opening is effected by a spiritual Life, which is a Life according to the Divine Commandments; and that without a Life according to them Man continues natural.

249. There are three Kinds of natural Men;

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one Kind is of those, who know nothing of the Divine Commandments; a second is of those, who know there are such Commandments, but think nothing of a Life according to them; and a third consists of those who despise and deny them. As to what concerns the FIRST KIND, which is of those who know nothing of the Divine Commandments, they must needs continue natural, inasmuch as they cannot be taught from themselves; every Man is taught concerning the Divine Commandments by others who know them from Religion, and not by immediate Revelations, on which Subject, see THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 114 to 118. As to what concerns the SECOND KIND, who know that there are Divine Commandments, but think nothing of a Life according to them, they also remain natural, nor care for any Thing but what is of the World and of the Body; these after Death become Drudges and Servants according to the Uses which they can perform to those who are spiritual; for the natural Man is a Drudge and a Servant, and the spiritual Man is his Master and Lord. With Respect to the THIRD KIND, who despise and deny the Divine Commandments, they not only remain natural, but also become sensual according to their
Contempt

Contempt and Denial: Sensual Men are the lowest natural Men, who cannot think above the Appearances and Fallacies of the bodily Senses; these after Death are in Hell.

250. Forasmuch as it is not known in the World what the spiritual Man is, and what the natural, and he is called spiritual by many, who is merely natural; and *vice versa*; therefore it shall be shown distinctly, 1. What the natural Man is, and what the spiritual Man, 2. What the natural Man is in whom the spiritual Degree is opened, 3. What the natural Man is, in whom the spiritual Degree is not opened, but still not shut, 4. What the natural Man is, in whom the spiritual Degree is entirely shut, 5. Lastly what the Difference is between the Life of a mere natural Man and the Life of a Beast.

251. I. WHAT THE NATURAL MAN IS, AND WHAT THE SPIRITUAL MAN. Man is not Man from his Face and Body, but from his Understanding and Will, wherefore by the natural Man and the spiritual Man is meant his Understanding and Will, which are either natural or spiritual. The natural Man, with respect to his Understanding and Will, is like the natural World, and may also be called a little World, or Microcosm; and the spiritual Man, with Respect to his Understanding and

Will, is like the spiritual World, and may also be called that World or a Heaven. Hence it is evident, that the natural Man, forasmuch as he is, in a certain Image, a natural World, loves those Things which are of the natural World; and that the spiritual Man, forasmuch as he is, in a certain Image, a spiritual World, loves those Things which are of that World or of Heaven: The spiritual Man indeed also loves the natural World, but no otherwise than as a Master loves his Servant, by whose Means he performs Uses; according to Uses also the natural Man becomes like the spiritual, which comes to pass when the natural Man feels Pleasure in Uses from the spiritual; this natural Man may be called natural-spiritual. The spiritual Man loves spiritual Truths, he loves not only to know and understand them, but he also wills them; whilst the spiritual-natural Man loves to speak those Truths and also to do them; to do Truths is to perform Uses. This Subordination is from the Conjunction of the spiritual World and the natural World; for whatsoever appears and is done in the natural World, derives it's Cause from the spiritual World. Hence it may appear that the spiritual Man is altogether distinct from the natural Man, and that no other Communication

munication intervenes, than such as there is between Cause and Effect.

252. II. WHAT THE NATURAL MAN IS IN WHOM THE SPIRITUAL DEGREE IS OPENED, is evident from what hath been said above; to which may be added, that the natural Man is a full Man, when the spiritual Degree is opened in him; for he is then in Association with Angels in Heaven, and at the same Time in Association with Men in the World, and, in his Relation to both, he lives under the Guidance of the Lord; for the spiritual Man imbibes Precepts through the Word from the Lord, and executes them by the natural Man. The natural Man, in whom the spiritual Degree is open, does not know that he thinks and acts from his spiritual Man, for it appears as if it was from himself, when nevertheless it is not from himself but from the Lord. Neither does the natural Man, in whom the spiritual Degree is open, know, that by his spiritual Man he is in Heaven, when nevertheless his spiritual Man is in the midst of the Angels of Heaven, sometimes also he appears to the Angels, but because he retires into his natural Man, after a short Stay there, he disappears. Neither does the natural Man, in whom the spiritual Degree is open, know that his spiritual Mind is filled with a Thousand Arcana of

Wisdom, and a Thousand Delights of Love by the Lord, and that he comes into them after Death, when he becomes an Angel: The Reason why the natural Man does not know these Things, is, because the Communication between the natural and the spiritual Man is effected by Correspondences, and Communication by Correspondences is not perceived any otherwise in the Understanding than that Truths are seen in the Light, and in the Will, than that Uses are performed from Affection.

253. III. WHAT THE NATURAL MAN IS, IN WHOM THE SPIRITUAL DEGREE IS NOT OPENED, BUT STILL NOT SHUT. The spiritual Degree is not opened, but still not shut, in those who have lived in some Sort a Life of Charity, and yet have known but little of genuine Truth; the Reason is, because that Degree is opened by the Conjunction of Love and Wisdom, or of Heat with Light, Love alone or spiritual Heat alone does not open it, nor does Wisdom alone or spiritual Light alone, but both in Conjunction; wherefore if genuine Truths, from which is derived Wisdom or Light, are not known, Love hath not Power to open that Degree, but only holds it in a Capability of being opened; which is meant by it's not being shut. This is the same as what happens in the vegetable Kingdom,
that

that Heat alone does not give Vegetation to Seeds and Trees, but Heat in Conjunction with Light operates that Effect. It is to be observed, that all Truths are of spiritual Light, and all Goods are of spiritual Heat, and that Good by Truths opens the spiritual Degree, for Good by Truths operates Uses, and Uses are the Goods of Love, which derive their Essence from the Conjunction of Good and Truth. The Lot of those in whom the spiritual Degree is not opened, and still not shut, after Death is, that forasmuch as they are still natural and not spiritual, they are in the lowest Parts of Heaven, where they sometimes experience severe Sufferings; or that they are in some superior Heaven in it's Extremities, where they are as it were in the Light of Evening; for, as was said above, in Heaven, and in each Society there, the Light decreases from the Middle to the extreme Limits, and they are in the Middle who are more than others in Divine Truths, and they are in the Extremes who are in few Truths; and they are in few Truths, who know nothing more from Religion, than that there is a God, and that the Lord suffered for them, also that Charity and Faith are Essentials of the Church, but do not know what is Faith and Charity; when nevertheless Faith is in it's Essence Truth,

Truth, and Truth is manifold, and Charity is every Work of Duty, that Man doeth from the Lord ; which he then doeth from the Lord when he shuns Evils as Sins. The Cause is altogether as was said before that the End is the All of the Cause, and the Effect is the All of the End through the Cause ; the End is Charity or Good, the Cause is Faith or Truth, and the Effects are good Works or Uses ; whence it is evident, that no more Charity can be conveyed into Works, than what is conjoined to those Truths which are called the Truths of Faith ; by these Charity enters into Works, and qualifies them.

254. IV. WHAT THE NATURAL MAN IS, IN WHOM THE SPIRITUAL DEGREE IS ENTIRELY SHUT. The spiritual Degree is shut in those who are in Evils with Respect to Life, and more so in those who from Evils are in Falses ; the Cause in this Respect is like that of the Fibril of a Nerve, which contracts itself on the slightest Touch of any heterogeneous Body ; in like Manner does every moving Fibre of a Muscle, yea the Muscle itself, as also the whole Body from Contact with any Thing hard or cold ; so also do the Substances or Forms of the spiritual Degree in Man from Evils and consequent false Principles, these being heterogeneous ; for the spiritual Degree, inasmuch

inasmuch as it is in the Form of Heaven, admits nothing but Things good, and Truths which are from Good, these being homogeneous to it, but Evils, and false Principles which are of Evil, are heterogeneous to it. This Degree is contracted, and by Contraction shut, particularly in those who in the World are in the Love of Rule from the Love of Self, because this Love is opposite to Love towards the Lord; it is shut also in those, who from Love of the World are in the inordinate Lust of possessing the Goods of others, but not so much as in the former Case; the Reason why these Loves shut the spiritual Degree, is, because they are the Origins of Evils. The Contraction or shutting of this Degree is like the Retorsion of a Spire the contrary Way; which is the Reason that, after that Degree is shut, it reflects back the Light of Heaven, and hence, instead of the Light of Heaven, there is Darkness: wherefore Truth, which is in the Light of Heaven, becomes nauseous. In these, not only the spiritual Degree is shut, but also the superior Region of the natural Degree, which is called rational, until at length the lowest Region of the natural Degree alone stands open, which is called the sensual, for this is nearest to the World and the external Senses of the Body, from which that Man afterwards thinks,

thinks, speaks and reasons. The natural Man, who is become sensual by Evils and consequent Falses, in the spiritual World in the Light of Heaven does not appear as a Man, but as a Monster, also with a Nose retracted; the Reason why he appears with a retracted Nose, is, because the Nose corresponds to the Perception of Truth: He also cannot bear a Ray of heavenly Light; all such have in their Caverns no other Light, but what is like that of a Coal-fire. Hence it appears, who and what they are, in whom the spiritual Degree is shut.

255. V. WHAT THE DIFFERENCE IS BETWEEN THE LIFE OF A NATURAL MAN AND THE LIFE OF A BEAST: We shall speak of this Difference more particularly in what follows, where Life is treated of; here only observing that the Difference is, that Man hath three Degrees of Mind, or three Degrees of Understanding and Will; and that these Degrees can successively be opened, and forasmuch as they are transparent, Man can, as to his Understanding, be elevated to the Light of Heaven, and see Truths, not only civil and moral, but also spiritual, and from many that are seen can form Conclusions of Truths in Order, and so perfect his Understanding to Eternity: Whereas Beasts have not the two
superior

superior Degrees, but only the natural Degrees, which, without the superior Degrees, are in no Faculty of thinking of any Thing civil, moral and spiritual; and forasmuch as their natural Degrees are not capable of being opened, and thereby elevated into superior Light, they cannot think in successive Order, but in simultaneous Order, which is not to think, but to act from a Knowledge corresponding with their Love; and forasmuch as they cannot think analytically, and see their inferior Thought from a certain superior Thought, therefore they cannot speak, but only utter Sounds agreeably to the Science peculiar to their Love. But still the sensual Man, who is the lowest natural, does not differ from a Beast except in this, that he is able to fill his Memory with Scientifics, and to think and speak from them, which he derives from a Faculty proper to every Man, which is that he can understand Truth if he will, this being his distinguishing Faculty; but nevertheless many, by the Abuse of this Faculty, have made themselves inferior to Beasts.

256. That the natural Degree of the human Mind considered in itself is continuous, but that by Correspondence with

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the two superior Degrees, while it is elevated, it appears as if it was discrete. This, although it is difficult to be comprehended by those who are not yet principled in the Science of the Degrees of Altitude, is nevertheless expedient to be revealed, because it is a Tenet of Angelic Wisdom, which Wisdom, although it cannot be conceived by the natural Man, in the same Manner that it is by the Angels, yet it may be comprehended by the Understanding, while this is elevated to the Degree of Light in which the Angels are, for the Understanding is capable of being so far elevated, and according to that Elevation of being enlightened. The Illumination of the natural Mind however does not ascend by discrete Degrees, but increases by a continuous Degree, and in this Case, as it increases, so it is illuminated from within by Virtue of the Light of the two superior Degrees. How this is effected, may be comprehended from a Perception of the Degrees of Altitude, in that one is above another, and that the natural Degree, which is the ultimate, is as it were the common Covering of the two superior Degrees; then as the natural Degree is elevated to the Degree of the superior, so the superior from within acts upon the exterior natural, and illuminates it: The Illumination
is

is produced indeed from within by Virtue of the Light of the superior Degrees, but that Light is received by the natural Degree, which infolds and surrounds them, by Continuity, therefore more clearly and purely according to it's Ascent; that is, the natural Degree is illuminated from within by the Light of the superior Degrees discretely, but in itself continuously. From this it is evident, that Man, so long as he lives in the World, and is thereby in the natural Degree, cannot be elevated into Wisdom itself, such as is that of the Angels, but only into superior Light even to the Angels, and receive Illumination from their Light, which flows in from within and illuminates. These Things however cannot be more clearly described; they may be comprehended better from Effects, for Effects place Causes, provided these are first a little understood, in the Light in themselves, and so illustrate them.

257. Effects are 1. That the natural Mind is capable of being elevated to the Light of Heaven, in which the Angels are, and of perceiving naturally what the Angels do spiritually, consequently not so fully; but still the natural Mind of Man cannot be elevated into Angelic Light itself. 2. That Man, by Means of his natural Mind elevated to the Light of

*See Sect. 4
of the next Number*

Heaven, can think with Angels, yea speak with them, but then the Thought and Speech of the Angels flow into the natural Thought and Speech of the Man, and not *vice versa*, wherefore the Angels speak with Man in natural Language, which is the Man's Mother Tongue. 3. That this is effected by spiritual Influx into the natural Principle, and not by any natural Influx into the spiritual Principle. 4. That human Wisdom, which is natural so long as a Man lives in the World, can by no means be exalted into Angelic Wisdom, but only into a certain Image thereof; the Reason is, because the Elevation of the human Mind is effected by Continuity, as from Shade to Light, or from dense to more pure. But still Man, in whom the spiritual Degree is open, comes into that Wisdom when he dies, and may also come into it by laying asleep the Sensations of the Body, and by Influx from above at the same Time into the Spirituals of his Mind. 5. The natural Mind of Man consists of spiritual Substances, and at the same Time of natural Substances; from it's spiritual Substances Thought is produced, but not from it's natural Substances; the latter Substances recede when a Man dies, but not the spiritual Substances; wherefore that same Mind after Death, when a Man becomes a Spirit or an Angel,

This is to be understood as unequal in our time but common in ancient

Many persons understand him, as if man while in the body was only conversant with natural Substances. because themselves are mercenary & worldly & have no idea of any but worldly gain

this is when the body

Angel,

Angel, remains in a similar Form to that in which it was in the World. 6. The natural Substances of that Mind, which, as hath been said, recede by Death, constitute the cutaneous Covering of the spiritual Body, in which Spirits and Angels are. By means of such Covering, which is taken from the natural World, their spiritual Bodies subsist, for the natural is the ultimate Continent: Hence it is, that there is no Spirit or Angel, who was not born a Man. These Arcana of Angelic Wisdom are here adduced, that the Nature of the natural Mind in Man may be known, which is also further treated of in what follows.

258. Every Man is born to the Faculty of understanding Truths to the inmost Degree, in which are the Angels of the third Heaven; for the human Understanding, rising by Continuity about the two superior Degrees, receives the Light of the Wisdom of those Degrees, in the Manner before shown, n. 256; hence it is that Man may become rational according to this Elevation; if it be elevated to the third Degree, he becomes rational from the third Degree; if it is elevated to the second Degree, he becomes rational from the second Degree, and if it is not elevated, he is rational in the first Degree. It is said that he becomes rational from those Degrees, because the natural

tural Degree is the common Receptacle of their Light. The Reason why Man does not become rational to the Height that he might become so, is, because the Love, which is of the Will, cannot be elevated in the same Manner as the Wisdom, which is of the Understanding; the Love which is of the Will, is elevated only by shunning Evils as Sins, and at the same Time by the good Things of Charity, which are Uses, which Man afterwards performs from the Lord; wherefore if the Love, which is of the Will, is not elevated at the same Time, the Wisdom, which is of the Understanding, however it may have ascended, still relapses to it's Love: Hence it is, that Man, if his Love be not at the same Time elevated to the spiritual Degree, is still only rational in the ultimate Degree. From these Considerations it may appear, that the rational Principle of Man is in Appearance as of three Degrees, from a celestial Ground, from a spiritual Ground, and from a natural Ground; also that Rationality, which is a Faculty of being capable of Elevation, whether it be elevated or not, is still with Man.

259. It was said that every Man is born to that Faculty, or to Rationality, but it is meant every Man, whose Externals are not injured by any Accident, either in the Womb, or after Birth

Birth by Disease, or from a Wound on the Head, or from some insane Love breaking out and relaxing all Restraints; in such the Rational Principle cannot be elevated; for the Life, which is of the Will and Understanding, with such has no closing Terms or Limits, so disposed, as to enable it to perform ultimate Acts according to Order, for it acts according to ultimate Determinations, but not from Will and Understanding. That Rationality cannot have Place in Infants and Children, may be seen below, n. 266, the End.

260. That the natural Mind, forasmuch as it is the Tegument and Continent of the superior Degrees of the human Mind, is a Reagent, and that if the superior Degrees are not opened, it acts against them, but if they are opened, it acts with them. In the preceding Article it was shown, that the natural Mind, forasmuch as it is in the ultimate Degree, surrounds and includes the spiritual Mind and the celestial Mind, which are superior as to Degree: It now comes to be demonstrated, that the natural Mind reacts against the superior or interior Minds; the Reason why it reacts, is, because it covers, includes and contains them, and this cannot be done without Reaction, for if it did not react,

react, the Interiors or Things included would be relaxed, and would escape, and so would be dispersed: The Effect would be similar if the Coverings about the human Body were not in Reaction, in which Case the Viscera, which are the Interiors of the Body, would fall out, and so be dispersed; and it would be as if the Membrane, which covers the moving Fibres of a Muscle, should not react against the Powers of those Fibres in Action, in which Case, not only Action would cease, but also the interior Textures would all be resolved. It is the same with every ultimate Degree of the Degrees of Altitude; consequently with the natural Mind in Respect to the superior Degrees; for, as was said above, there are three Degrees of the human Mind, the natural, the spiritual, and the celestial, and the natural Mind is in the ultimate Degree. Another Reason why the natural Mind reacts against the spiritual Mind, is, because the natural Mind consists, not only of Substances of the spiritual World, but also of Substances of the natural World, as was said above, n. 257, and the Substances of the natural World, from their Nature, react against the Substances of the spiritual World, for the Substances of the natural World in themselves are dead, and are acted upon from without by the Substances
of

of the spiritual World, and those Things which are dead, and are acted upon from without, from their Nature resist, and consequently from their Nature react. Hence it is evident, that the natural Man reacts against the spiritual Man, and that there is a Combat. It is the same Thing whether you say the natural and spiritual Man, or the natural and spiritual Mind.

261. From these Considerations it may appear, that if the spiritual Mind is closed, the natural Mind continually acts against those Things which are of the spiritual Mind, and is afraid lest any Thing should flow in from it, to disturb it's States: All that which flows in through the spiritual Mind is from Heaven, for the spiritual Mind in it's Form is a Heaven; and all that which flows into the natural Mind is from the World, for the natural Mind in it's Form is a World; whence it follows, that the natural Mind, when the spiritual Mind is closed, reacts against all Things of Heaven, neither admits them in itself, except so far as they serve it as Means to acquire to itself and to possess the Things which are of the World; and when the Things which are of Heaven serve as Means to the natural Man for his own Ends, then those Means, although they appear celestial, nevertheless be-

come natural; inasmuch as the End qualifies them, for they become as Scientifics of the natural Man, in which there is nothing of Life internally. But forasmuch as celestial Things cannot be so joined to natural Things, that they may act as one, therefore they separate themselves, and the celestial Things in mere natural Men repose themselves without in the Circumference round the natural Things which are within: Hence it is, that a mere natural Man can say and preach celestial Things, and also by his Actions imitate them, although inwardly he thinks against them; the latter he does when he is alone, but the former when he is in Company. But of these Things more in what follows.

262. The natural Mind or Man, by Reaction connate with himself acts against the Things which are of the spiritual Mind or Man, when he loves himself and the World above all Things; then also he feels Pleasure in Evils of all Kinds, as in Adulteries, Frauds, Revenges, Blasphemies, and the like: And then also he acknowledges Nature as the Creator of the Universe; and confirms all Things by his Rational Principle; and after Confirmation, he either perverts, or suffocates, or reflects the Goods and Truths of Heaven and the Church, and at length either
shuns

shuns them, or has an Aversion for them, or hates them; this he does in his Spirit, and in the Body also so far as from his Spirit he dares to speak to others without Fear of the Loss of Reputation, which he values for the Sake of Honour and Gain. When a Man is such, then he successively shuts his spiritual Mind closer and closer; Confirmations of Evils by false Principles especially shut it; hence it is, that confirmed Evil and False Principles cannot be extirpated after Death, they can only be extirpated in the World by Repentance.

263. But the State of the natural Mind is altogether different, when the spiritual Mind is open; in this Case the natural Mind is disposed in Obedience to the spiritual Mind, and is held in Subordination, for the spiritual Mind acts from above and from within upon the natural Mind, and removes the Things which react there: and adapts to itself those Things which act in like Manner with itself, whence the superabundant Reaction is successively removed. It is to be noted, that in the greatest and least Things in the Universe, as well living as void of Life, there is Action and Reaction; hence proceeds the Equilibrium of all, which is taken off when Action overcomes Reaction, and *vice versa*. It is the same with the natural Mind and the spiritual Mind;

when the natural Mind acts from the Delights of it's Loves, and the Pleasures of it's Thoughts, which in themselves are Evils and Falses, then the Reaction of the natural Mind removes the Things which are of the spiritual Mind, and shuts the Door lest they should enter, and causes Action to proceed from such Things as accord with it's own Reaction; thus there is an Action and Reaction of the natural Mind, which is opposite to the Action and Reaction of the spiritual Mind; hence a closing of the spiritual Mind takes Place like the Retorsion of a Spire. But if the spiritual Mind is opened, then the Action and Reaction of the natural Mind is inverted; for the spiritual Mind acts from above or from within, and at the same Time by the Things which are disposed in Obedience to it in the natural Mind from below or from without, and retwists the Spire in which is the Action and Reaction of the natural Mind; for this Mind by Birth is in Opposition to the Things which are of the spiritual Mind, which Opposition it derives hereditarily from Parents, as is known. Such is the Change of State, which is called Reformation and Regeneration. The State of the natural Mind before Reformation may be compared to a Spire turning itself by Convulsions downwards; but after Reformation, it
may

may be compared to a Spire turning itself by Convolutions upwards; wherefore Man before Reformation looks downwards to Hell, but after Reformation he looks upwards to Heaven.

264. That the Origin of Evil is from the Abuse of the Faculties, which are proper to Man, and are called Rationality and Liberty. By Rationality is meant the Faculty of Understanding Things true and thence Things false, and Things good and thence Things evil; and by Liberty or Free-will is meant the Faculty of thinking, willing, and acting freely. From what hath been said before it may appear, and from what follows it will appear further, that every Man hath these two Faculties by Creation and thence by Birth, and that they are from the Lord; and that they are not taken away from him; and that by Virtue thereof there is an Appearance that Man thinks, speaks, wills and acts as from himself; and that the Lord dwells in these Faculties in every Man; and that Man in Consequence of that Conjunction lives to Eternity; and that Man by them, and not without them, can be reformed and regenerated; also that Man by them is distinguished from Beasts.

265. That

265. That the Origin of Evil is from the Abuse of these Faculties, shall be shown in this Order. 1. That a bad Man enjoys these two Faculties as well as a good Man. 2. That a bad Man abuses them to confirm Things evil and false, and that a good Man uses them to confirm Things good and true. 3. That Things evil and false confirmed with Man remain, and become Principles of his Love and thence of his Life. 4. That those Things which become Principles of the Love, and of the Life, are ingenerated in Man's Offspring. 5. That all Evils as well ingenerate [hereditary], as superinduced, reside in the natural Mind.

266. I. THAT A BAD MAN ENJOYS THESE TWO FACULTIES AS WELL AS A GOOD MAN. That the natural Mind can, with respect to the Understanding, be elevated even to the Light in which the Angels of the third Heaven dwell, and see Truths, acknowledge them, and then speak them, hath been shown in the preceding Article: From which it is evident, that whereas the natural Mind can be so elevated, a bad Man, as well as a good Man, equally enjoys that Faculty which is called Rationality: And forasmuch as the natural Mind can so far be elevated, it follows that he can also think and speak Truths. But that he can will and do them,

them, although he does not will and do them, this both Reason and Experience testify. REASON testifies it thus: Who cannot will and do the Things which he thinks? The Cause then why he does not will and do them, is, because he does not love to will and do them: The Power of willing and doing is Liberty, which every Man hath from the Lord; but the Reason why he does not will and do Good, when it is in his Power, is from the Love of Evil, which opposes, which nevertheless he can resist, and also many do resist. EXPERIENCE in the spiritual World hath occasionally confirmed the same: I have there observed that evil Spirits, who inwardly were Devils, and who rejected the Truths of Heaven and the Church in the World, could perceive Arcana of Angelic Wisdom, whilst the Affection of Science, in which every Man is principled from his Childhood, was excited by a Glory, which surrounds every Love like the Splendour of Fire; yea, they could perceive such Arcana equally as well as good Spirits perceived them, who were inwardly Angels; and they have been heard also to declare that indeed they could will and do according to such Arcana, but that they would not; when they were told, that they might will them, if they would only shun Evils as Sins, they said that they

they could do that also, but that they would not: Hence it appeared very evident, that the Wicked as well as the Good have equally the Faculty which is called Liberty: Let any one consult himself, and he will perceive that it is so: The Reason why a Man has Power to will, is, because the Lord, from whom that Faculty comes, continually gives him Power; for, as was said above, the Lord dwells in these two Faculties in every Man, consequently he dwells in the Faculty or in the Power that he is able to will. As to what concerns the Faculty of Understanding, which is called Rationality, this is not given in Man, until his natural Mind comes to it's Growth [*ætatem*], in the mean Time it is like Seed in unripe Fruit, which cannot be opened in the Ground, and grow into a Shrub: Neither is that Faculty given in such as are mentioned above, n. 259.

267. II. THAT A BAD MAN ABUSES THESE FACULTIES TO CONFIRM THINGS EVIL AND FALSE, AND THAT A GOOD MAN USES THEM TO CONFIRM THINGS GOOD AND TRUE. From the intellectual Faculty, which is called Rationality, and from the voluntary Faculty, which is called Liberty, Man derives the Power of confirming whatsoever he will; for the natural Man can elevate his Understanding
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to superior Light as far as he desires it, but he who is principled in Evils and thence in Things false, does not elevate it higher than to the superior Region of his natural Mind, and rarely to the Region of his spiritual Mind; the Reason is, because he is in the Delights of the Love of his natural Mind, and if he elevates it above that, the Delight of his Love perishes; if it is elevated higher, and he sees Truths opposite to the Delights of his Life, or to the Principles of his own self-derived Intelligence, then he either falsifies them, or passes them by, and from Contempt leaves them, or retains them in his Memory, that they may be subservient, as Means, to the Love of his Life, or to the Pride of his own self-derived Intelligence. That the natural Man can confirm whatsoever he will, is manifestly apparent from so many Heresies in the Christian World, each of which is confirmed by its Adherents. Who doth not know that Evils and false Principles of every Kind may be confirmed? It may be confirmed, and also is confirmed by the Wicked in themselves, that there is no God, and that Nature is every Thing, and that she created herself; that Religion is only a Means, whereby simple Minds may be held under Restraint; that human Prudence does every Thing, and that the Divine Providence

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does nothing, except that it maintains the Universe in the Order in which it was created; also that Murders, Adulteries, Thefts, Frauds and Revenges are allowable, according to Machiavel and his Followers. These and such like Things the natural Man can confirm, yea he can fill Books with Confirmations of them, and when they are confirmed, then those false Principles appear in their infatuating Light, and Truths in such Obscurity, that they cannot be seen, except as Phantoms in the Night Time: In a Word, take the most false Principle, and form it into a Proposition, and tell an ingenious Person to confirm it, and he will confirm it to the full Extinction of the Light of Truth; but separate his Confirmation, return, and view the Proposition itself from your own Rationality, and you will see it's Falseness in it's Deformity. Hence it is evident, that Man may abuse these two Faculties which are in him from the Lord, to confirm Things evil and false of every Kind. This no Beast can do, because he does not enjoy these Faculties; wherefore a Beast is born to all the Order of his Life, and to all the Knowledge of his natural Love, otherwise than Man.

268. III. THAT THINGS EVIL AND FALSE
CONFIRMED WITH MAN REMAIN, AND
BECOME

BECOME PRINCIPLES OF HIS LOVE AND OF HIS LIFE. Confirmations of Evil and of what is False are nothing else but Removals of Good and Truth, and if they increase they are Rejections, for Evil removes and rejects Good, and what is false rejects Truth: Hence also Confirmations of what is evil and false are Closings-up of Heaven, for every Good and Truth enters by Influx from the Lord through Heaven; and when Heaven is closed or shut up, then Man is in Hell, and there in a Society where similar evil and false Principles reign, from whence he cannot afterwards be withdrawn. It hath been given me to converse with some, who Ages ago confirmed in themselves the false Principles of their Religion, and I saw that they continue in the same, just as when they were in them in the World; the Reason is, because every Thing which a Man confirms in himself, becomes a Principle of his Love and of his Life; it becomes a Principle of his Love, because it becomes a Principle of his Will and Understanding, and the Will and Understanding constitute the Life of every one; and when it becomes a Principle of the Life of Man, it becomes a Principle not only of his whole Mind but also of his whole Body: Hence it is evident, that a Man, who has confirmed himself in

Evils and false Principles, is such from Head to Foot, and when he is wholly such, he cannot by any Inversion or Retorsion be reduced to an opposite State, and thereby rescued from Hell. From these and the preceding Considerations in this Article, it may be seen, whence is the Origin of Evil.

269. IV. THAT THE THINGS WHICH BECOME PRINCIPLES OF THE LOVE, AND THENCE OF THE LIFE, ARE INGENERATED IN MAN'S OFFSPRING. It is a known Thing that Man is born in Evil, and that he derives it as hereditary from his Parents; and by some it is believed, not from his Parents, but through his Parents from Adam, this however is a Mistake; he derives it from his Father, from whom he hath his Soul, which is invested with a Body in his Mother: For the Seed which is from the Father, is the first Receptacle of Life, but such a Receptacle as it was in the Father, for it is in the Form of his Love, and the Love of every one in the greatest and least Things is like itself, and there is in it an Endeavour towards the human Form, which also it successively assumes; hence it follows, that the Evils, which are called hereditary, are derived from Fathers, and therefore from Grandfathers and Great-grandfathers successively to their Posterity. This also Experience teacheth,

teacheth, for there is in all Nations a Similarity as to their Affections with their first Progenitor, and a greater Similarity in Families, and a still greater in Houses; yea, such a Similarity, that Generations are distinguished from each other, not only by their Minds; but by their Faces. But of the Ingeneration or Transmission of the Love of Evil, from Parents to Children more will be said in what follows, when we come to speak further of the Correspondence of the Mind, or of the Will and the Understanding, with the Body and it's Members and Organs: The few Observations here adduced are only to shew, that Evils are derived successively from Parents, and that by Accumulations one after another they increase, till Man from his Birth is nothing but Evil; and that the Malignity of Evil increases according to the Degree of the Closing up of the spiritual Mind, for thus the natural Mind also is closed above; and that this is not restored in Posterity, except by shunning Evils as Sins from the Lord; thus and no otherwise the spiritual Mind is opened, and by it the natural Mind is reduced to a corresponding Form.

270. V. THAT ALL EVIL AND CONSEQUENT FALSE PRINCIPLES, AS WELL INGENERATE AS SUPERINDUCED, RESIDE IN THE NATURAL MIND. The Reason why Evil and conse-

consequent false Principles reside in the natural Mind, is, because that Mind is in it's Form or Image a World, whereas the spiritual Mind is in it's Form or Image a Heaven, and Evil cannot find an Abode in Heaven, wherefore the latter Mind from Birth is not opened, but only in the Power of being opened; the natural Mind also derives it's Form partly from Substances of the natural World, but the spiritual Mind only from Substances of the spiritual World, which are preserved in their Purity by the Lord, that Man may have the Power of being made Man; for he is born an Animal, but he is made a Man. The natural Mind, with all Things appertaining to it, is turned in spiral Circumvolutions from Right to Left, but the spiritual Mind from Left to Right; thus these Minds are turned contrariwise to each other; a Sign that Evil resides in the natural Mind, and that from itself it acts against the spiritual Mind; and the Circumgyration from Right to Left is turned downwards, consequently towards Hell, but the Circumgyration from Left to Right tends upwards, consequently towards Heaven: That this is the Case was made evident to me from this Experience, that an evil Spirit cannot turn his Body in Circumgyration from Left to Right, but from Right to Left; whereas a good Spirit

Spirit has Difficulty in turning his Body in Circumgyration from Right to Left, but easily does it from Left to Right; the Circumgyration follows the Flux of the Interiors, which are of the Mind.

271. That Evils and false Principles are in all Opposition to Goodnesses and Truths, because Evils and false Principles are diabolical and infernal, and Goodnesses and Truths are Divine and Celestial. That Evil and Good are opposite to each other, as also the False of Evil and the Truth of Good, every one, when he hears it, acknowledges; but forasmuch as they who are in Evil, do not feel, and thence do not perceive otherwise than that Evil is Good, for Evil delights their Senses, especially the Sight and Hearing, and thence also delights the Thoughts and thereby the Perceptions, therefore they acknowledge indeed that Evil and Good are opposite, but when they are in Evil, from the Delight of it they say that Evil is Good, and *vice versa*. For Example; he who abuses his Liberty to think and to do Evil, calls that Liberty, and it's Opposite, which is to think Good which is Good in itself, he calls Servitude, when nevertheless the latter is truly Liberty, but the former Bondage.
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He who loves Adulteries, calls it Liberty to commit Adultery, but not to be allowed to commit Adultery he calls Servitude, for he feels a Delight in Lasciviousness, and in Chastity a Disagreeableness. He who is in the Love of Rule from the Love of Self, in that Love feels a Delight of Life exceeding all other Delights of what Kind soever, hence every Thing which appertains to that Love he calls good, and declares every Thing Evil which opposes it, when nevertheless the Reverse is true. It is the same with every other Evil; wherefore although every one acknowledges, that Evil and Good are opposite, still they who are in Evils entertain a contrary Idea of that Opposition, and no others a just Idea but they who are principled in Good: No one, whilst he is in Evil, can see Good, but he who is in Good can see Evil; Evil is below as in a Cave, Good is above as upon a Mountain.

272. Now forasmuch as many do not know what Evil is, and that it is altogether opposite to Good, and nevertheless it is of Consequence that it should be known, therefore this Subject shall be considered in the following Order. 1. That the natural Mind which is in Evils and thence in false Principles, is a Form and Image of Hell. 2. That the
natural

natural Mind, which is a Form and Image of Hell, descends by three Degrees. 3. That the three Degrees of the natural Mind, which is a Form and Image of Hell, are opposite to the three Degrees of the spiritual Mind, which is a Form and Image of Heaven. 4. That the natural Mind, which is Hell, is in all Opposition to the spiritual Mind which is Heaven.

273. I. THAT THE NATURAL MIND, WHICH IS IN EVILS, AND THENCE IN FALSE PRINCIPLES, IS A FORM AND IMAGE OF HELL. What the natural Mind is, in it's substantial Form in Man, or what it is in it's Form from a Contexture of the Substances of both Worlds in the Brain, where that Mind resides in it's Principles or Beginnings, cannot be described here; a general Idea of that Form will be given in what follows, where the Correspondence of the Mind and Body is treated of. Here we shall only speak briefly of it's Form as to it's States and their Changes, by which are produced Perceptions, Thoughts, Intentions, Wills, and the Things thereunto belonging; for the natural Mind which is in Evils, and thence in False Principles, with Respect to them is a Form and Image of Hell; this Form supposes a substantial Form as it's Subject, for Changes of State cannot exist, without a substantial Form which is their Sub-

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ject, just as Sight cannot exist without an Eye, and Hearing without an Ear. Therefore as to what relates to the Form or Image, whereby the natural Mind resembles Hell, that Form and Image is such, that the reigning Love with it's Concupiscences, which is the general [universal] State of this Mind, is as a Devil is in Hell, and that Thoughts of what is False originating from that Love, are as the diabolical Crew; by the Devil and his Crew nothing else is meant in the Word. The Case is also similar, for in Hell, the Love of Rule from the Love of Self is the reigning Love, this is there called the Devil, and the Affections of what is False, with the Thoughts arising from that Love, are called his Crew: It is the same in each Society in Hell, with Differences, such as are the specific Differences of one Genus. In a similar Form also is the natural Mind which is in Evils, and thence in false Principles: Wherefore also the natural Man, who is such, after Death comes into an infernal Society like himself, and then in all Things and in every Thing he acts as one with them; for he comes into his own Form, that is, into the State of his own Mind. There is also another Love, which is called Satan, subordinate to the former Love which is called the Devil, that is the Love of possessing the
 Goods

Goods of others by any evil Art whatsoever; ingenious Malices and Cunnings are his Crew. They who are in this Hell, are in general called Satans, and they who are in the former Hell, are in general called Devils; and such of them as do not act clandestinely there, do not refuse their Name; hence it is that the Hells in the Complex are called the Devil and Satan. The Ground and Reason why there are two Hells distinguished in general according to those two Loves, is, because all the Heavens are distinguished into two Kingdoms, the celestial and spiritual, according to two Loves, and the diabolical Hell corresponds in Opposition to the celestial Kingdom, and the satanic Hell corresponds in opposition to the spiritual Kingdom: That the Heavens are divided into two Kingdoms the celestial and spiritual, may be seen in the Work CONCERNING HEAVEN AND HELL, n. 26 to 28. The Reason why the natural Mind, which is such, is in it's Form a Hell, is, because every spiritual Form in the greatest and least Things is like itself; hence it is that every Angel is a Heaven in a less Form, as is also shown in the Work concerning HEAVEN AND HELL, n. 51 to 58; hence also it follows, that every Man or Spirit, who is a Devil or a Satan, is a Hell in a less Form.

274. II. THAT THE NATURAL MIND, WHICH IS A FORM OR IMAGE OF HELL, DESCENDS BY THREE DEGREES. That in the greatest and least of all Things there are three Degrees of two Kinds, which are called Degrees of Altitude and of Latitude, may be seen above, n. 222 to 229; this is the Case also with the natural Mind in the greatest and least Things appertaining to it: Degrees of Altitude are here understood. The natural Mind from it's two Faculties, which are called Rationality and Liberty, is in such a State, that it can ascend by three Degrees and descend by three Degrees; it ascends by Virtue of Goodnesses and Truths, and it descends by Virtue of Evils and false Principles; and when it ascends, the inferior Degrees are closed which tend towards Hell, and when it descends, the superior Degrees are closed which tend to Heaven; the Reason is, because they are in Reaction. These three superior and inferior Degrees are not open nor shut in Man immediately on his Birth; for he is then in Ignorance of Good and Truth, and of what is evil and false; but as he adopts those Principles [*in illa se mittit*], so the Degrees are opened and shut either on the one Part or the other. When they are opened towards Hell, then the supreme or inmost Place is occupied by the ruling Love which

which is of the Will, the second or intermediate Place is occupied by the Thought of what is false, which is of the Understanding grounded in that Love; and the lowest Place is occupied by Conclusions of the Love by the Thought, or of the Will by the Understanding. The Case is also the same here as with the Degrees of Altitude before treated of, that they are in an Order as End, Cause, and Effect, or as the first End, the mediate End, and the ultimate End. The Descent of these Degrees is towards the Body, consequently in their Descent they grow denser, and become material and corporeal. If Truths from the Word are applied to in the second Degree to form it, then those Truths are falsified from the first Degree which is the Love of Evil, and are made Servants and Slaves; from which Consideration it may appear, what Effect is produced upon the Truths of the Church from the Word, with those who are in the Love of Evil, or whose natural Mind is a Form of Hell, that forasmuch as they are made subservient to the Devil as Means, they are profaned; for the Love of Evil reigning in the natural Mind, which is Hell, is the Devil; as was said above.

275. III. THAT THE THREE DEGREES OF
THE NATURAL MIND, WHICH IS A FORM
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AND IMAGE OF HELL, ARE OPPOSITE TO THE THREE DEGREES OF THE SPIRITUAL MIND, WHICH IS A FORM AND IMAGE OF HEAVEN. That there are three Degrees of the Mind, which are called the natural, spiritual and celestial, and that the human Mind consisting of these Degrees looks towards Heaven and turns itself spirally thitherward, was shown above; hence it may be seen, that the natural Mind, when it looks downwards, and circumflects itself towards Hell, in like Manner consists of three Degrees, and that each Degree thereof is opposite to a Degree of the Mind, which is Heaven. That this is the Case was made evident to me from what hath been seen in the spiritual World, viz. That there are three Heavens, and they distinct according to three Degrees of Altitude, and that there are three Hells, and these also distinct according to three Degrees of Altitude or Profundity; and that the Hells in all and every Thing are opposite to the Heavens; also that the lowest Hell is opposite to the highest Heaven, that the middle Hell is opposite to the middle Heaven, and that the highest Hell is opposite to the ultimate Heaven. It is the same with the natural Mind which is in the Form of Hell; for spiritual Forms are like themselves in the greatest and least Things.

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The Reason why the Heavens and Hells are thus in Opposition, is, because their Loves are in such Opposition. Love to the Lord, and thence neighbourly Love, constitute the inmost Degree in the Heavens; but the Love of Self and the Love of the World constitute the inmost Degree in the Hells; Wisdom and Intelligence grounded in their Loves constitute the middle Degree in the Heavens, but Folly and Infanity, which appear as Wisdom and Intelligence, grounded in their Loves, constitute the middle Degree in the Hells; lastly, Conclusions from their two Degrees, which are either deposited in the Memory as Sciences, or determined in the Body to Actions, constitute the ultimate Degree in the Heavens; and Conclusions from their two Degrees, which either become Sciences, or become Acts, form the outermost Degree in the Hells. How the Goodnesses and Truths of Heaven are turned in the Hells into Things evil and false, consequently into their Opposites, may appear evident from this Experience; I have heard that a certain Divine Truth from Heaven descended by Influx to Hell, and I was told that in the Way in it's Descent by Degrees it was turned into what is false, and so in the lowest Hell into what was altogether opposite; whence it was evident, that the Hells according to Degrees
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are in Opposition to the Heavens as to all Goodnesses and Truths, and that Goodnesses and Truths become evil and false by Influx into Forms turned contrariwise ; for it is well known that every Thing entering by Influx is perceived and felt according to the recipient Forms and their States. That they are turned into what is opposite, was evident to me also from this Experience ; it was given me to see the Hells in their Situation with Respect to the Heavens, and the Inhabitants appeared inverted, with their Heads downwards and their Feet upwards ; but it was told me, that nevertheless they seem to themselves erect upon their Feet, which Case may be compared to that of the Antipodes. From these Documents of Experience it may appear, that the three Degrees of the natural Mind, which in it's Form and Image is Hell, are opposite to the three Degrees of the natural Mind which in it's Form and Image is Heaven.

276. IV. THAT THE NATURAL MIND, WHICH IS HELL, IS IN ALL OPPOSITION TO THE SPIRITUAL MIND, WHICH IS HEAVEN. When Loves are opposite, then all Things which are of Perception become opposite, for from Love, which constitutes the very Life of Man, all other Things flow, as Rivers from their Source ; those Things which are not grounded

grounded in the Love, separate themselves in the natural Mind from the Things which are grounded therein, the latter Things being in the Middle, and the rest at the Sides; these last, if they be Truths of the Church from the Word, are removed from the Middle to a greater Distance at the Sides, and at length are exterminated, and in this Case the Man, or the natural Mind, perceives Evil as Good, and sees what is false as Truth, and *vice versa*; hence it is, that he thinks Malice is Wisdom, Insanity Intelligence, Cunning Prudence, evil Arts Ingenuity; and in this Case also he sets at nought the Divine and celestial Things appertaining to the Church and to Worship, and exalts Things corporeal and worldly to the highest Place: Thus he inverts the State of his Life, so that what appertains to the Head he makes to appertain to the Sole of the Foot, and tramples on it; and what appertains to the Sole of the Foot, he makes to appertain to the Head: Thus Man, from being alive, becomes dead; he is said to be alive whose Mind is a Heaven, and he to be dead whose Mind is a Hell.

277. That all the Things, which are of the three Degrees of the natural Mind, are

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included

included in Works, which are performed by Acts of the Body. By the Science of Degrees, which is delivered in this Part, this Arcanum is made manifest, that all Things of the Mind, or of the Will and Understanding of Man, are included in his Actions, or in his Works, just as Things visible and invisible are in a Seed, in a Fruit, or in an Egg; Actions or Works themselves appear no otherwise than they do in their Externals, but nevertheless in their Internals there are Things innumerable, for there are the Powers of the moving Fibres of the whole Body which concur, and there are all Things of the Mind which excite and determine those Powers, which are of three Degrees, as hath been shown above; and whereas there are all Things of the Mind, there are all Things of the Will, or all the Affections of a Man's Love, which constitute the first Degree; there are all Things of his Understanding, or all the Thoughts of his Perception, which constitute the second Degree; and there are all Things of his Memory, or all the Ideas of his Thought, which is next to Speech, taken from thence, which compose the third Degree; from these Things determined to Action Works exist, in which, when they are seen in their external Form, the prior Things

Things are not seen, which nevertheless are actually in them. That the Ultimate is the Complex, Continent and Basis of Things prior, may be seen above, n. 209 to 216; and that the Degrees of Altitude in their Ultimate are in their Fullness, n. 217 to 221.

278. The Reason why Acts of the Body, viewed by the Eye appear so simple and uniform like Seeds, Fruits and Eggs, in their external Form, and like Nuts and Almonds in their Shells, and yet contain in themselves all the prior Principles from which they exist, is, because every Ultimate hath a Covering, and is thereby distinct from it's prior Principles; for each Degree is inclosed in a Covering, and thereby distinct from another: Wherefore the Things which are of the first Degree are not known from the second Degree, neither are the Things which are of this last known from the third: As for Example; the Love of the Will, which is the first Degree of the Mind, is only known in the Wisdom of the Understanding, which is the second Degree of the Mind, by a certain Delight of the Thought of a Thing; neither is the first Degree, which, as was said, is the Love of the Will, known in the Science of the Memory, which is the third Degree, but by a certain

Pleasure in knowing and speaking. From hence it follows, that a Work, which is an Aët of the Body, includes all those Principles, although, in it's external Form, it appears simple as One.

279. This is confirmed by this Circumstance, that the Angels who attend Man [*qui apud Hominem*] perceive severally the Things which are from the Mind in an Aët; the spiritual Angels the Things which are therein from the Understanding, and the Celestial Angels the Things which are therein from the Will: This seems a Paradox, but still it is true. It is however to be noted, that the Things of the Mind, appertaining to the Subject proposed or present, are in the Middle, and the rest around them according to their Affinities. The Angels say, that from a single Work it is perceived what a Man is, but in a various Similitude of his Love, according to it's Determinations to the Affections and thence to the Thoughts. In a Word, every Aët or every Work of a spiritual Man is to the Angels as a delicious Fruit, useful and beautiful, which being laid open and eaten is grateful for it's Flavour, Use and Delight. That the Angels have such a Perception of the Aëtions, and Works of Man, may also be seen above, n. 220.

280. It

280. It is the same with the Speech of a Man; the Angels from the Sound of the Voice know a Man's Love, from the Articulation of the Sound his Wisdom, and from the Sense of the Words his Science: And moreover they say, that these three are in every Expression, because an Expression is as a Conclusion, for there is in it Sound, Articulation and Sense. It was told me by the Angels of the third Heaven, that from every Word of a Person speaking in a Series, they perceive the general State of his Mind, and also some particular States. That in every Expression in the Word there is a spiritual Meaning, which is of Divine Wisdom, and a celestial Meaning which is of Divine Love, and that these are perceived by the Angels, when the Word is read devoutly by Man, hath been abundantly shown in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE.

281. Hence it is concluded, that in the Works of a Man, whose natural Mind descends by three Degrees to Hell, there are all his Evils and false Principles of Evil; and that in the Works of a Man, whose natural Mind ascends to Heaven, there are all his Goodnesses and Truths, and that both the
former

former and the latter are perceived by the Angels from the bare Speech and the bare Action of a Man. Hence it is, that in the Word it is said, that a Man is to be judged according to his Works ; and that he is to give an Account of his Words.

ANGELIC

ANGELIC WISDOM

CONCERNING THE

DIVINE LOVE.

PART THE FOURTH.

282. **T**HAT the Lord from Eternity, who is Jehovah, created the Universe and all Things in it, from himself, and not from Nothing. It is known throughout the World, and acknowledged by every wise Man from an interior Perception, that there is one God, who is the Creator of the Universe; and it is known from the Word, that God the Creator of the Universe is called JEHOVAH, by Virtue of his Being, because he alone Is: That the Lord from Eternity is that Jehovah, is demonstrated at large from the Word in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD. Jehovah is called the Lord from Eternity, because
Jehovah

Jehovah assumed the Human [Nature], that he might save Men from Hell; and then he commanded his Disciples to call him Lord: Wherefore in the New Testament Jehovah is called the Lord; as may appear from the following Passages, "Thou shalt love JEHOVAH
 " THY GOD with all thy Heart and with all
 " thy Soul," Deut. vi. 5. Which in the New Testament is thus expressed, "Thou shalt
 " love THE LORD THY GOD with all thy
 " Heart and with all thy Soul," Matth. xxii. 35. The Case is the same in other Passages taken from the Old Testament in the Evangelists.

283. Every one who thinks from clear Reason, sees that the Universe was not created out of nothing, because he sees that it is impossible for any Thing to be made out of nothing, for nothing is nothing, and to make any Thing out of nothing is contradictory, and what is contradictory, is contrary to the Light of Truth, which is from the Divine Wisdom; and whatever is not from the Divine Wisdom, is not from the Divine Omnipotence. Every one who thinks from clear Reason, sees also that all Things were created out of a Substance which is a Substance in itself, for this is the real Esse, [to be] from which all Things that are can exist: And forasmuch as God alone is Substance in itself, and thence the real Esse itself

self, it is evident that the Existence of all Things is from no other Source. This many have seen, inasmuch as Reason gives to see it; but they durst not confirm it, fearing lest thereby they might come to think, that the created Universe is God because it is from God, or that Nature exists from itself, and thus that it's inmost Principle is what is called God; hence it is, that although many have seen, that the Existence of all Things is from no other Source than from God and from his Esse, nevertheless they durst not proceed beyond the first Thought on the Subject, lest they should perplex their Understanding in a Gordian Knot, as it is called, from whence they might not afterwards be able to extricate it; the Reason why they might not be able to extricate the Understanding, is, because they thought of God, and of the Creation of the Universe by God, from Time and Space, which are proper to Nature, and no one can from Nature perceive God and the Creation of the Universe, but every one, whose Understanding is in any Degree of interior Light, can perceive Nature and it's Creation from God, because God is not in Time and Space; that the Divine is not in Space, may be seen above, n. 7 to 10. That the Divine fills all Spaces of the Universe without Space, n. 69 to 72. And that the

Divine is in all Time without Time, n. 72 to 76. In what follows it will be seen, that although God created the Universe and all Things therein from himself, still there is not any Thing at all in the created Universe, which is God; other Things will also be shewn, which will place this Matter in it's proper Light.

284. PART THE FIRST of this Work treats of God, that he is Divine Love and Divine Wisdom, and that he is Life, also that he is a Substance and Form which is the real and sole Effect. PART THE SECOND treats of the spiritual Sun and it's World, and of the natural Sun and it's World; and that by both Suns the Universe with all Things therein was created from God. PART THE THIRD treats of the Degrees in which all and every Thing is, that is created. THIS FOURTH PART will now treat of the Creation of the Universe from God. The Reason why these Subjects are treated of, is, because the Angels have lamented before the Lord, that when they look into the World they see nothing but Darknes, and among Men no Knowledge of God, of Heaven, and of the Creation of Nature, whereupon their Wisdom might rest.

285. That the Lord from Eternity or Jehovah could not have created the Universe

verse and all Things therein, if he had not been a Man. They who have a natural corporeal Idea of God as a Man, cannot at all comprehend, how God as a Man could create the Universe and all Things therein; for they think with themselves, how can God as a Man wander through the Universe from Space to Space and create; or how can he from his Place speak the Word, and when it is said, Creation ensue: Such Things fall into the Ideas, when it is said that God is a Man, with those who think of God Man as they do of a Man of the World, and who think of God from Nature, and the Things proper to Nature, which are Time and Space; but they who think of God Man, not from their Ideas of a Man of the World, and not from Nature and the Space and Time thereof, clearly perceive that the Universe could not have been created, if God was not a Man. Give your Thought into the Angelic Idea concerning God as being a Man, and remove as much as you can the Idea of Space, and in Thought you will come near to the Truth. Certain of the Learned even perceive, that Spirits and Angels are not in Space, because they perceive what is spiritual without Space; for it is like Thought, which although it is in Man, still Man can thereby be as it were present

elsewhere, in any Place even the most remote. Such is the State of Spirits and Angels, who are Men also as to their Bodies; they appear in the Place where their Thought is, because Spaces and Distances in the spiritual World are Appearances, and act as one with their Thought from Affection. From which Considerations it may be evident that God, who appears far above the spiritual World as a Sun, to whom there cannot be any Appearance of Space, is not to be thought of from Space; and that in this Case it may be comprehended, that he created the Universe not out of nothing, but out of himself; also that neither can his human Body be thought great or small or of any Stature, because this also is of Space; and hence that in first Principles and Ultimates, and in the greatest and least Things, he is the same; and moreover, that the Human [Effence or Principle] is the inmost in every created Thing, but without Space. That the Divine in the greatest and least Things is the same, may be seen above, n. 77 to 82: And that the Divine fills all Spaces without Space, n. 69 to 72; and forasmuch as the Divine is not in Space, neither is it continuous, as the inmost Principle of Nature is.

286. That

286. That God could not have created the Universe and all Things therein if he was not a Man, may be very clearly comprehended by an intelligent Person from this Consideration, that he cannot deny in himself, but that in God there is Love and Wisdom, that there is Mercy and Clemency, that there is Goodness and Truth itself, because they are from him; and forasmuch as he cannot deny that these Things are in God, neither can he deny that God is a Man; for no one of them can exist abstractedly from Man, for Man is their Subject, and to separate them from their Subject is to say that they do not exist. Think of Wisdom and place it without Man, and then let me ask, Is it any Thing? Can you conceive of it as of some ætherial Principle, or, as of some Principle of Fire? You cannot, unless possibly as existing in those Principles, and if in them, it must then be Wisdom in a Form, such as Man hath; yea, it must be in every Form of Man's, not one must be wanting in Order that Wisdom may be in it; in a Word, the Form of Wisdom is Man; and forasmuch as Man is the Form of Wisdom, he is also the Form of Love, Mercy, Clemency, Good, and Truth, because these act as one with Wisdom. That Love and Wisdom cannot exist but in a Form, may be seen above, n. 40 to 43.

287. That

287. That Love and Wisdom are Man, may also appear from the Angels of Heaven, who, in Proportion as they are principled in Love and Wisdom, in the same Proportion are they in Beauty Men. The same may appear from this Consideration, that in the Word it is said of Adam, "that he was created in the Likeness and Image of God," Genesis I. 26, because he was created in the Form of Love and Wisdom. Every Man of the Earth is born in a human Form as to his Body; the Reason is, because his Spirit, which is also called his Soul, is a Man; and it is a Man, because it is receptive of Love and Wisdom from the Lord, and as far as the Spirit or Soul of a Man receives, so far does he become a Man after the Death of the material Body, and as far as he does not receive, so far he becomes a Monster, which derives something of Man from the Faculty of receiving.

288. Forasmuch as God is a Man, therefore the universal Angelic Heaven in its Complex resembles one Man; and it is divided into Regions and Provinces according to the Members, Viscera, and Organs of a Man; for there are Societies of Heaven which constitute the Province of all Parts of the Brain, and of all the Organs of the Face, also of all the Viscera of the Body, and these Provinces are

are distinct from each other, just as those Organs are in Man; the Angels know also in what Province of Man they are. The universal Heaven is in this Form, because God is a Man; and God is Heaven, because the Angels, who constitute Heaven, are Recipients of Love and Wisdom from the Lord, and Recipients are Images. That Heaven is in the Form of all Parts of Man, is shown in the *ARCANA CÆLESTIA* at the End of several Chapters.

289. From these Considerations may be seen the Inanity of Ideas with those, who think of God otherwise than of a Man, and of the Divine Attributes otherwise than as being in God as a Man, because, when separated from Man, they are mere imaginary Entities. That God is very Man, from whom every Man is a Man according to the Reception of Love and Wisdom, may be seen above, n. 11, 12, 13: The same is here confirmed on Account of what follows, that the Creation of the Universe from God, as being a Man, may be perceived.

290. That the Lord from Eternity or Jehovah out of himself produced the Sun of the Spiritual World, and out of it created the Universe, and all Things therein. The Sun of the Spiritual World was
treated

treated of in Part the Second of this Work, and there it was shown, that the Divine Love and the Divine Wisdom appear in the spiritual World as a Sun, n. 83 to 88. That from that Sun proceeds spiritual Heat and spiritual Light, n. 89 to 92. That that Sun is not God, but that it is an Emanation [*Procedens*] from the Divine Love and the Divine Wisdom of God Man, and in like Manner the Heat and Light from that Sun, n. 93 to 98. That the Sun of the spiritual World is in a Middle Altitude, and appears as distant from the Angels as the Sun of the natural World from Men, n. 103 to 107. That in the spiritual World the East is where the Lord appears as a Sun, and that the other Quarters are determined thereby, n. 119 to 124; 125 to 128. That the Angels constantly turn their Faces to the Lord as the Sun, n. 129 to 134, 135 to 139. That the Lord created the Universe, and all Things therein by Means of that Sun, which is the proximate Proceeding of the Divine Love and the Divine Wisdom, n. 151 to 156. That the Sun of the natural World is pure Fire, and that consequently Nature, which derives its Origin from that Sun, is void of Life; and that the Sun of the natural World was created, that the Work of Creation might be concluded and finished, n. 157 to 162. That without two
Suns,

Suns, the one living and the other void of Life, there can be no Creation, n. 163 to 166.

291. It was further shewn in Part the Second, that that Sun is not the Lord, but that it is a Proceeding [an Emanation which proceeds] from his Divine Love and Divine Wisdom. It is called a Proceeding, because that Sun is produced from the Divine Love and the Divine Wisdom, which in themselves are Substance and Form, and by this the Divine proceeds. But forasmuch as human Reason is such that it does not acquiesce, unless it sees a Thing from it's Cause, consequently unless it also perceives how, in this Instance the Sun of the spiritual World, which is not the Lord, but a Proceeding from him, is produced, therefore, concerning this also something shall be said: On this Subject I had much Conversation with the Angels, who said, that they perceive this clearly in their spiritual Light, but that it was difficult for them to exhibit it to Man in his natural Light, because there is such a Difference between these two Kinds of Light, and the Thoughts thence proceeding: They said, however, that this Case of the spiritual Sun is similar to that of the Sphere of Affections, and thence of Thoughts, which surrounds every Angel, whereby his

Presence is effected far and near; and that this ambient Sphere is not the Angel himself, but that it is from all and every Thing of his Body, from which Substances continually emanate like a flowing Stream, and what emanates surrounds him, and that these Substances being contiguous to his Body, and continually actuated by the two Fountains of the Motion of his Life, the Heart and Lungs, excite the Atmospheres to Activity, and thereby produce a Perception as of his Presence in others; and therefore that there is not another Sphere of Affections, and thence of Thoughts, although it is so called, which goes out from him, and is continued, because the Affections are the mere States of the Forms of the Mind in him. They said moreover, that there is such a Sphere about every Angel, because it is about the Lord, and that that Sphere about the Lord is in like Manner from him, and that that Sphere is their Sun, or the Sun of the spiritual World.

292. It hath often been given to perceive that there is such a Sphere about each Angel and Spirit, and also a common Sphere about several in Society, and it hath also been given to see it under various Appearances, in Heaven sometimes under the Appearance of attenuated Flame, in Hell under the Appearance
of

of crass Fire; and sometimes in Heaven under the Appearance of a thin and white Cloud, and in Hell under the Appearance of a thick and black Shower; and it hath also been given to perceive those Spheres under various Species of Odours and Stenches: From which I was confirmed, that there is diffused around every one in Heaven, and every one in Hell, a Sphere consisting of Substances resolved and separated from their Bodies.

293. It was also perceived that a Sphere diffuses itself, not only from Angels and Spirits, but also from all and every Thing which appears in the spiritual World, as from Trees and their Fruits, from Shrubs and their Flowers, from Herbs and from Grasses, yea from Earths and from every Thing belonging to them; from which it was evident, that this Circumstance is universal as well in Things living as void of Life, that every individual Thing is surrounded by somewhat similar to that which is within it and that this continually exhales from it. That the Case is similar in the natural World, is known from the Experience of many of the Learned; as that a Stream of Effluvia constantly flows from a Man, also from every Animal, and likewise from Trees, Fruits, Shrubs, Flowers, yea from Metals and Stones.

This is derived to the natural World from the spiritual World, and to the spiritual World from the Divine.

*This operation
that the spiritual
Sun is not Life
explains how
the natural Sun
is dead*

294. Forasmuch as the Things, which constitute the Sun of the spiritual World, are from the Lord, and not the Lord, therefore they are not Life in itself, but are void of Life in itself; in like Manner as the Things which exhale from an Angel, or a Man, and constitute the Spheres about them, are not the Angel or the Man, but are from them, void of their Life; which no otherwise make one with the Angel or Man, than in that they accord with them, being derived from the Forms of their Body, which were the Forms of their Life in them. This is an Arcanum, which the Angels by their spiritual Ideas can see in Thought, and also express in Speech, but not Men by their natural Ideas; because a thousand spiritual Ideas make one natural Idea, and one natural Idea cannot be resolved by Man into any spiritual Idea, much less into so many: The Reason is, because they differ according to the Degrees of Altitude, which were treated of in Part the Third.

*How absurd then
would it be to say
that no man on
earth has a spirit-
ual idea after
reading N 257*

295. That there is such a Difference between the Thoughts of Angels and Men, was made known to me by this Experience: They were told to think of something spiritually, and afterwards

terwards to tell me what they thought of; when this was done and they would have told me, they could not, saying that they could not express themselves: It was the same with their spiritual Speech, and the same with their spiritual Writing, there was not any Word of spiritual Speech, which was like a Word of natural Speech; nor any Thing of spiritual Writing like natural Writing, except the Letters, each of which contained a distinct Sense. But what is wonderful, they said, that they seemed to themselves to think, speak, and write in their spiritual State, in the same Manner as a Man does in his natural State, when nevertheless there is nothing similar: From which Circumstance it was evident, that Natural and Spiritual differ according to Degrees of Altitude, and that they have no Communication with each other but by Correspondences.

*they could not tell
him in natural words
how also and must one
be to understand him
as if he said the same
could not express their
secret at all to him*

296. That there are three Things in the Lord, which are the Lord, the Divine of Love, the Divine of Wisdom, and the Divine of Use, and that these three are presented (*stantur*) in Appearance out of the Sun of the Spiritual World, the Divine of Love by Heat, the Divine of Wisdom by
Light

Light, and the Divine of Use by the Atmosphere, which is their Continent. That from the Sun of the spiritual World there proceeds Heat and Light, and that the Heat proceedeth from the Divine Love of the Lord, and the Light from his Divine Wisdom, may be seen above, n. 89 to 92, 99 to 102, 146 to 150. Here now it shall be shown, that the third Principle which proceeds from the Sun in that World, is the Atmosphere, which is the Continent of Heat and Light, and that this Atmosphere proceeds from the Divine of the Lord which is called Use.

297. Every one, who thinks in any Illumination, may see, that Love has for it's End and intends Use, and that it produces Use by Wisdom; for Love from itself cannot produce any Use, but by Means of Wisdom; yea, what is Love, unless there be something which is loved? This Something is Use; and forasmuch as Use is that which is loved, and it is produced by Wisdom, it follows that Use is the Continent of Wisdom and Love. That these three, Love, Wisdom and Use follow in Order according to the Degrees of Altitude, and that the ultimate Degree is the Complex, Continent and Basis of the prior Degrees, was shown, n. 209 to 216, and elsewhere. Hence it may appear, that these three, the Divine of Love,

Love, the Divine of Wisdom, and the Divine of Use, are in the Lord, and that in their Essence they are the Lord.

298. That Man considered as to his Exteriors and his Interiors is a Form of all Uses, and that all the Uses in the created Universe correspond to those Uses, will be fully demonstrated in what follows: Suffice it here barely to mention it, in Order that it may be known, that God as a Man is the essential Form of all Uses, from whence all the Uses in the created Universe derive their Origin; and thus that the created Universe viewed as to its Uses, is his Image. Those Things are called Uses, which are from God Man, that is, from the Lord, by Creation in Order; but those Things are not called Uses, which are from Man's Proprium, for that is Hell, and they are contrary to Order.

299. Now forasmuch as these three, Love, Wisdom and Use are in the Lord, and are the Lord, and forasmuch as the Lord is every where, for he is omnipresent; and forasmuch as the Lord cannot show himself present or communicate his Presence to any Angel or Man, such as he is in himself, and such as he is in his own Sun, therefore he presents himself [*se fiftit*] by such Things as can be received, and he presents himself as to Love by
Heat,

Heat, as to Wisdom by Light, and as to Use by the Atmosphere. The Reason why the Lord presents himself as to Use by the Atmosphere, is, because the Atmosphere is the Continent of Heat and Light, as Use is the Continent of Love and Wisdom; for the Light and Heat, which proceed from the Divine Sun, cannot proceed in nothing, consequently not in a Vacuum, but in some Continent which is their Subject; and this Continent we call the Atmosphere, which surrounds the Sun, and receives him in it's Bosom, and conveys him to the Heavens where Angels dwell, and thence to the World the Dwelling of Men, and thus exhibits the Presence of the Lord every where.

300. That in the spiritual World there are Atmospheres as well as in the natural World, was shown above, n. 173 to 178, 179 to 183; and it was said, that the Atmospheres of the spiritual World are spiritual, and the Atmospheres of the natural World are natural: Now from the Origin of the spiritual Atmosphere proximately surrounding the spiritual Sun, it may appear, that every Part of it is in it's Essence such as the Sun is in it's Essence. That this is the Case, the Angels, by their spiritual Ideas which are without Space, prove from this Consideration, that there is one only Substance

stance from which all Things are, and that the Sun of the spiritual World is that Substance; and forasmuch as the Divine is not in Space, and forasmuch as in the greatest and least Things it is the same, that so in like Manner is that Sun, which is what proximately proceedeth from God Man: And moreover, that that only Substance, which is a Sun, proceeding by Means of the Atmospheres according to Degrees of Continuity or of Latitude, and at the same Time according to Discrete Degrees, or Degrees of Altitude, produces the Varieties of all Things in the created Universe. The Angels said, that these Things, unless Spaces be removed from the Ideas, can in no Degree be comprehended; and that if they are not removed, it is impossible but Appearances must induce Fallacies; which nevertheless cannot be induced, when it is thought that God is the real Esse from which all Things are.

301. Moreover from the Ideas of the Angels, which are without Space, it manifestly appears that in the created Universe nothing lives, except God Man alone, that is, the Lord, and that nothing is moved but by Life from him; and that nothing exists but by the Sun from him; therefore it is a Truth, that in God we live, move and are.

302. That the Atmospheres, which are three in both Worlds, the Spiritual and the Natural, in their Ultimates close in Substances and Matters, such as there are in the Earths. That there are three Atmospheres in both Worlds, the Spiritual and the Natural, which are distinct from each other according to Degrees of Altitude, and which in descending decrease according to Degrees of Latitude, was shown in Part the Third, n. 173 to 176; and forasmuch as the Atmospheres in descending decrease, it follows that they become continually more compressed and more inert, and at length in their Ultimates so compressed and so inert, that they are no longer Atmospheres, but Substances at Rest, and in the natural World fixed, such as there are in the Earths, and which are called Matter. From which Origin of Substances and Matters, it follows FIRST, that those Substances and Matters are also of three Degrees. SECONDLY, that they are contained in their mutual Connection by the ambient Atmospheres. THIRDLY, that they are accommodated to produce all Uses in their Forms.

303. That Substances or Matters, such as are in the Earths, were produced from the Sun by it's Atmospheres, who doth not affirm,
who

who thinks that there are perpetual Intermediations from the First Principle to the Last; and that nothing can exist but from somewhat prior to itself, and at Length from the First; and the First is the Sun of the spiritual World, and the First of that Sun is God Man, or the Lord. Now, forasmuch as the Atmospheres are those prior Principles by which that Sun presents itself in the last Principles, and forasmuch as those prior Principles continually decrease in Activity and Expansion even to the last, it follows, that when their Activity and Expansion ceases in Ultimates, they become Substances and Matters such as are in the Earths; which retain from the Atmospheres, from which they had their Origin, an Effort and Endeavour to produce Uses. They who do not establish the Creation of the Universe and all Things therein by continual Intermediations from the First, cannot but construct Hypotheses unconnected and disjointed from their Causes, which, when examined by a Mind, which looks interiorly into Things, appear not like Houses, but like a Heap of Rubbish.

304. From this universal Origin of all Things in the created Universe, all the Particulars therein derive this Similarity, that they proceed from their First Principle to their

Ultimates, which are respectively in a State of Rest, in Order that they may close and subsist: Thus in the human Body, the Fibres proceed from their first Forms till they become Tendons; also Fibres with Vessels proceed from their first Forms till they become Cartilages and Bones; upon which they may rest and subsist. Forasmuch as there is such a Progression of the Fibres and Vessels in a Man from first Principles to Ultimates, therefore there is a similar Progression of their States; their States are the Sensations, Thoughts and Affections; these also from their first Principles where they are in the Light, pervade to their Ultimates, where they are in Obscurity; or from their first Principles, where they are in Heat, to their Ultimates where they are not in Heat; And forasmuch as there is such a Progression of these, there is also such a Progression of Love and of all Things appertaining thereto, and of Wisdom and of all Things appertaining thereto; in a Word, there is such a Progression of all Things in the created Universe: This is the same with what was demonstrated above, n. 222 to 229, that there are Degrees of two Kinds in the greatest and least of all created Things. The Reason why there are also Degrees of both Kinds in the least of all Things is, because the spiritual Sun is the only

*We see here
that the cause
of an ultimate
is the absence
from heat &
light*

only Substance from which all Things are, according to the spiritual Ideas of the Angels, n. 300.

305. That in the Substances and Matters, of which Earths consist, there is nothing of the Divine in itself, but that still they are from the Divine in itself. From the Origin of Earths, treated of in the preceding Article, it may appear, that in their Substances and Matters, there is nothing of the Divine in itself, but that they are deprived of all the Divine in itself; for they are, as was said, the Ends and Terminations of the Atmospheres, whose Heat has ended in Cold, their Light in Darkness, and their Activity in Inertness; but still they have brought with them by Continuation from the Substance of the spiritual Sun that which was there from the Divine, which, as was said above, n. 291 to 298, was a Sphere surrounding God Man or the Lord; from this Sphere by Continuation from the Sun proceeded, by Means of the Atmospheres, the Substances and Matters of which the Earths consist.

306. The Origin of the Earths from the spiritual Sun by Means of the Atmospheres, cannot be otherwise described by Words flow-

ing

ing from natural Ideas, but it can by Words flowing from spiritual Ideas, because the latter are without Space; and forasmuch as they are without Space, they do not fall into any Words of natural Language. That spiritual Thoughts, Speech and Writing, differ so much from natural Thought, Speech and Writing, that they have not any Thing in common with each other, and communicate only by Correspondences, may be seen above, n. 295: Therefore it is enough that the Origin of the Earths may in some Manner be perceived naturally.

307. That all Uses, which are the Ends of Creation, are in Forms, and that they receive their Forms from Substances and Matters, such as are in the Earths. All the Things which have hitherto been spoken of, as the Sun, the Atmospheres and Earths, are only Means for Ends; the Ends of Creation are the Things which are produced from the Lord as a Sun by the Atmospheres out of the Earths, and these Ends are called Uses; and these are in their Extent all Things of the vegetable Kingdom; and all Things of the animal Kingdom, and at length the human Race, and from the human Race the Angelic Heaven. These are called Uses, because they are Recipients of the Divine Love and the
Divine

Divine Wisdom, also because they look to God the Creator from whom they are, and thereby join him to his great Work, and by Conjunction cause themselves to subsist from him as they existed: It is said that they look to God the Creator from whom they are, and join him to his great Work, but this is spoken from Appearance, for it is meant that God the Creator causeth them to look to him, and join themselves to him as it were from themselves; but how they look to God, and thereby join themselves to him, will be shewn in what follows. On these Subjects something hath before been said, where it was shewn, That the Divine Love and the Divine Wisdom cannot otherwise than be and exist in others created from itself, n. 47 to 51. That all Things in the created Universe are Recipients of the Divine Love and the Divine Wisdom, n. 54 to 60. That the Uses of all Things which are created ascend by Degrees to Man, and by Man to God the Creator from whom they are, n. 65 to 68.

308. That the Ends of the Creation are Uses, who doth not clearly see, when he thinks, that from God the Creator nothing else can exist, and therefore nothing else can be created but Use; and in Order to it's being Use, that it must be for others; and that Use
for

for a Man's Self is also for others, inasmuch as Use for himself is to the Intent that he may be in a State to be of Use to others. He who thinks this, can also think, that Use which is Use cannot exist from Man, but with Man from him, from whom all which exists is Use, therefore from the Lord.

309. But forasmuch as the Forms of Uses are here to be considered, they shall be treated of in the following Order. I. That in Earths there is an Endeavour to produce Uses in Forms, or Forms of Uses. II. That in all Forms of Uses there is a certain Image of the universal Creation. III. That in all Forms of Uses there is a certain Image of Man. IV. That in all Forms of Uses there is a certain Image of what is Infinite and Eternal.

310. I. THAT IN EARTHS THERE IS AN ENDEAVOUR TO PRODUCE USES IN FORMS, OR FORMS OF USES. That in Earths there is such an Endeavour, is evident from their Origin, in that the Substances and Matters of which the Earths consist are the Ends and Terminations of the Atmospheres, which proceed as Uses from the spiritual Sun, as may be seen above, n. 305, 306; and forasmuch as the Substances and Matters of which the Earths consist, are from that Origin, and their Accumulations are contained in their Connection
by

by the Circumpressure of the Atmospheres, it follows that they have thence a perpetual Endeavour to produce Forms of Uses: The Quality itself of being able to produce them, they derive from their Origin, which is, that they are the Ultimates of the Atmospheres, with which therefore they accord. It is said that that Endeavour and that Quality are in Earths, but it is meant that they are in those Substances and Matters of which Earths consist, whether they be in Earths, or exhaled from Earths in the Atmospheres; that the Atmospheres are full of such Substances is well known. That there is such an Endeavour and such a Quality in the Substances and Matters of Earths, manifestly appears from this Consideration, that Seeds of all Kinds, being opened to their inmost Parts by Means of Heat, are impregnated by very subtil Substances, which cannot but be from a spiritual Origin, and thereby in Power of joining themselves to Use, whence their prolific Quality, and thence by Conjunction with Matters from a natural Origin, produce Forms of Uses, and then as it were send them forth from the Womb, that they may also come into the Light, and so germinate and grow. This Endeavour is afterwards continuous from the Earth by the Root to the Ultimates, and from the Ultimates to the first Prin-

ciples, in which the Use itself is in it's Origin: Thus do Uses pass into Forms; and Forms derived from Use, which is as it were the Soul, in their Progression from first Principles to Ultimates, and from Ultimates to first Principles, receive this Property, that all and each of them is of some Use: It is said that Use is as it were the Soul, because it's Form is as it were the Body. That there is still a more interior Endeavour, which is an Endeavour to produce Uses by Egerminations for the Animal Kingdom, also follows of Consequence, for Animals of all Kinds are nourished thereby. That there is also an inmost Endeavour in them, which is an Endeavour to furnish Use to Mankind, likewise follows, as is manifest from these Considerations, 1. That they are Ultimates, and in Ultimates all Things prior exist in their Order, according to what hath been shown above in divers Places. 2. That there are Degrees of both Kinds in the greatest and least of all Things, as was shown above, n. 222 to 229, which is true in Respect to the above Endeavour. 3. That all Uses are produced from the Lord out of Ultimates, wherefore the Endeavour towards Uses must be in Ultimates.

311. But still all these Endeavours are not living, for they are Endeavours of the ultimate

mate Powers of Life, in which Powers, by Virtue of the Life from whence they are derived, there is at Length an Effort to return to their Origin by Means offered: The Atmospheres in their Ultimates become such Powers, whereby Substances and Matters, such as there are in Earths, are actuated into Forms, and contained in Forms as well within as without. But the Time would fail to demonstrate this Matter more at large, the Subject being so extensive.

312. The first Production from those Earths, when they were still recent, and in their Simplicity, was the Production of Seeds; the first Endeavour in them could not be any other.

313. II. THAT IN ALL FORMS OF USES THERE IS A CERTAIN IMAGE OF CREATION. Forms of Uses are of three Kinds, Forms of Uses of the mineral Kingdom; Forms of Uses of the vegetable Kingdom; and Forms of Uses of the animal Kingdom. The Forms of Uses of the mineral Kingdom cannot be described, because they do not appear to the Sight; the first Forms are the Substances and Matters, of which the Earth consists, in their least Principles; the second Forms are Aggregates from them, which are of infinite Variety; the third Forms are from Vegetables decayed to Dust, and from dead Animals; and from

continual Evaporations and Exhalations from them, which add themselves to Earths, and constitute their Ground. These Forms of the three Degrees of the mineral Kingdom exhibit an Image of Creation in this, that being actuated by the Atmospheres and their Heat and Light they produce Uses in Forms, which were the Ends of Creation. This Image of Creation lies concealed in their Endeavours, of which above, n. 310.

314. In the Forms of Uses of the vegetable Kingdom an Image of Creation appears in this, that they proceed from their first Principles to their Ultimates, and from their Ultimates to their first Principles; their first Principles are Seeds, their Ultimates are Stems cloathed with Bark, and by the Bark, which is the Ultimate of their Stems, they tend to Seeds, which, as was said, are their first Principles. Their Stems covered with Barks represent the Globe covered with Earths, from which the Creation and Formation of all Uses exists. That Vegetations are produced by the outer and inner Barks and Coats, making an Effort through the Coverings of the Roots continued about the Stems and Branches to the Beginnings of Fruits, and in like Manner through the Fruits to Seeds, is known to many. An Image of Creation is extant in the
Forms

Forms of Uses in the Progression of their Formation from their first Principles to their Ultimates, and from their Ultimates to their first Principles, in this Particular also, that in all their Progression there is the End of producing Fruits and Seeds, which are of Use. From what hath been said above it is evident, that the Progression of the Creation of the Universe was from it's first Principle, which is the Lord clothed with the Sun, to it's Ultimates which are Earths, and from these by Uses to their First Principle, or the Lord; also that the Ends of the whole Creation were Uses.

315. It is to be observed, that the Heat, Light and Atmospheres of the natural World *Therefore the* conduce nothing to this Image of Creation, *Natural Earth* but only the Heat, Light and Atmospheres of *Atmosphere is* the Sun of the spiritual World; these latter *a Power* carry along with them that Image, and cloathe it in the Forms of Uses of the vegetable Kingdom. The Heat, Light and Atmospheres of the natural World only open Seeds, keep their Productions in a State of Expansion, and induce in them Matters which fix them; but this not by Powers derived from their own Sun, *Mark this* which considered in themselves are no Powers, but by Powers from the spiritual Sun, whereby they are perpetually impelled to those Things; but they contribute nothing at all towards producing

producing in those Things an Image of Creation; for the Image of Creation is spiritual, nevertheless that it may appear, and furnish Use in the natural World, and that it may stand fixed and endure, it must be clothed in Matter, that is, in Things composed of the Materials of that World.

316. In the Forms of Uses of the animal Kingdom, there is a similar Image of Creation, as that from Seed infused into the Womb, or Ovary, a Body is formed, which is its Ultimate, and this, when it grows up, produces new Seed. This Progression is similar to the Progression of the Forms of Uses of the vegetable Kingdom; Seeds are the Beginnings, the Womb or Ovum is as the Earth; the State before Birth is as the State of Seed in the Ground while it puts forth its Root; the State after Birth until the Time of Prolification is as the Germination of a Tree to its State of Fructification. From this Comparison it is evident, that as there is a Resemblance of Creation in the Forms of Vegetables, so there is also in the Forms of Animals, viz. that there is a Progression from first Principles to Ultimates, and from Ultimates to first Principles. A similar Image of Creation exists in every Thing in Man, for there is a similar Progression of Love by Wisdom to Use, therefore a similar Progression

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Progreſſion of the Will by the Underſtanding to Action, and a ſimilar Progreſſion of Charity by Faith to Works ; the Will and the Underſtanding, alſo Charity and Faith are the firſt Principles, from whence the reſt proceed ; Actions and Works are the Ultimates ; from theſe by the Delights of Uſes there is a Return to their firſt Principles, which, as was ſaid, are the Will and the Underſtanding, or Charity and Faith ; that the Return is affected by the Delights of Uſes, evidently appears from the Delights perceived in Actions and Works, which are of any one's Love, in that they flow back to the firſt Principle of Love from whence they are derived, and that thereby there is Conjunction ; the Delights of Actions and Works are what are called the Delights of Uſe. A ſimilar Progreſſion from firſt Principles to Ultimates, and from Ultimates to firſt Principles, exiſts in the moſt purely organic Forms of the Affections and Thoughts in Man ; in his Brains theſe Forms are ſtar-like as it were, which are called cineritious Subſtances ; from them proceed Fibres through the medullary Subſtance by the Cervix into the Body, which continue to the Ultimates there, and from the Ultimates return to their firſt Principles ; the Return of the Fibres to their firſt Principles, is effected by the Blood Veſſels.

There

There is a similar Progression of all the Affections and Thoughts, which are the Changes and Variations of the State of those Forms and Substances; for the Fibres proceeding from those Forms or Substances are comparatively as the Atmospheres from the spiritual Sun, which are Continents of Heat and Light; and Acts from the Body are like the Things which are produced from Earths by the Atmospheres, the Delights of whose Uses return to the Origin from whence they are derived. But that there is such a Progression of these Things, and that in this Progression there is an Image of Creation, is difficult to be comprehended fully by the Understanding, because Thousands and Myriads of Powers operating in an Act appear as one; and because the Delights of Uses do not present Ideas in the Thoughts, but only affect without any distinct Perception. On this Subject see what hath been said and shewn before, viz. That the Uses of all Things which are created ascend by Degrees of Altitude to Man, and by Man to God the Creator from whom they are, n. 65 to 68. And that the End of Creation exists in Ultimates, which is, that all Things may return to the Creator, and that Conjunction may be effected, n. 167 to 172. But these Things will appear in a still clearer Light in the following Part, where
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'the Correspondence of the Will and the Understanding with the Heart and Lungs will be treated of.

317. III. THAT IN ALL FORMS OF USES THERE IS A CERTAIN IMAGE OF MAN, was shewn above, n. 61 to 64. That all Uses from first Principles to Ultimates, and from Ultimates to first Principles, have Relation to all Things of Man, and Correspondence with them, and therefore that Man is in a certain Image a Universe, and *vice versa*, that the Universe viewed as to Use, is in it's Image a Man, will be seen in the following Article.

318. IV. THAT IN ALL FORMS OF USES THERE IS A CERTAIN IMAGE OF WHAT IS INFINITE AND ETERNAL. The Image of Infinite in these Forms appears from an Endeavour and Power of filling the Spaces of the whole World, and also of many Worlds, *ad infinitum*; for from one Seed is produced a Tree, Shrub, or Plant, which fills it's Space, from each Tree, Shrub, or Plant, are produced Seeds, from some several Thousands, which being sown and germinating, fill their Spaces, and if from each Seed of theirs so many new Productions were to exist again and again, in a Course of Years, the whole World would be filled, and if their Productions were still to be continued, many Worlds would be filled,

and this *ad infinitum*; compute a Thousand from one Seed, and multiply Thousands into tens of Thousands, twenties of Thousands, and hundreds of Thousands, and you will see. The Image of Eternal is also similar in these Forms, Seeds being propagated from Year to Year, and their Propagations never ceasing; they have not ceased hitherto from the Creation of the World, nor will they cease to Eternity. These two are manifest Proofs and Signs, which testify, that all things in the Universe were created by a God Infinite and Eternal. Besides these Images of Infinite and Eternal, there is moreover an Image of Infinite and Eternal in Varieties, in that there can never exist a Substance, State, or Thing in the created Universe the same with another; neither in the Atmospheres, nor in the Earths, nor in the Forms produced from them, consequently neither in any of the Things which fill the Universe, can any Thing which is the same with another be produced to Eternity: This is manifestly seen in the Variety of the Faces of all Men, in that there doth not exist any one which is the same with another in the whole World, neither can exist to all Eternity; consequently not a Mind which is the same, the Type of which is the Face.

319. That all Things of the created Universe, viewed from their Uses, represent Man in an Image; and that this testifies that God is a Man. Man was called a Microcosm by the Ancients, in Consequence of his resembling the Macrocosm, which is the Universe in it's whole Complex; but at this Day it is not known from what Ground Man was so called by the Ancients, for there appears in him nothing more of the Universe, or Macrocosm, than that from it's animal Kingdom, and it's vegetable Kingdom, he is nourished and lives as to his Body, and that by it's Heat he is kept in a State of living, sees by it's Light, and by it's Atmospheres hears and breathes; these Circumstances however do not cause Man to be a Microcosm, like as the Universe with all Things therein is a Macrocosm. But the Reason why the Ancients called Man a Microcosm, or little Universe, was grounded in the Science of Correspondences, in which the most ancient People were principled, and in their Communication with the Angels of Heaven; for the Angels of Heaven know from the visible Things about them, that all Things in the Universe, viewed as to their Uses, represent Man in an Image.

320. But that Man is a Microcosm, or little Universe, by Reason that the created Universe,

viewed as to it's Uses, is in it's Image a Man, cannot enter into the Thought, and thence into the Knowledge of any one, but from the Idea of the Universe as seen in the spiritual World; wherefore this cannot be confirmed, but by Information from an Angel who is in the spiritual World, or by some one to whom it hath been given to be in that World, and to see the Things which are there; forasmuch as this hath been given to me, I can from what I have seen there, reveal this Arcanum.

321. It is to be understood, that the spiritual World in it's external Appearance is altogether similar to the natural World, there appear there Lands, Mountains, Hills, Valleys, Plains, Fields, Lakes, Rivers, Fountains, as in the natural World, consequently all Things which are of the mineral Kingdom: There appear also Paradises, Gardens, Groves, Woods, in which there are Trees and Shrubs of all Kinds with Fruits and Seeds, also Plants, Flowers, Herbs and Graffes, consequently all Things which are of the vegetable Kingdom: There appear Animals, Birds and Fishes of all Kinds, consequently all Things which are of the animal Kingdom: Man there is an Angel and a Spirit. This is premised in Order that it may be known, that the universal spiritual
World

World is altogether fimilar to the univerfal natural World, only with this Difference, that the Things which are there are not fixed and ftationary as the Things which are in the natural World, becaufe in the fpiritual World there is not any Thing natural, but every Thing fpiritual.

322. That the Univerfe of that World represents in it's Image a Man, may appear manifeftly from this Confideration, that all the Things juft mentioned, n. 321, appear to the Life and exift about an Angel, and about angelic Societies, as Things produced or created from them, they remain alfo about them, and do not recede; that they are as Things produced or created from them is evident from this Circumftance, that when an Angel goes away, or when a Society departs to fome other Place, they no longer appear; alfo when other Angels come in their Place, that the Face of all Things about them is changed, the Paradifes are changed as to their Trees and Fruits, the Gardens are changed as to their Rofes and Seeds, alfo the Fields as to their Herbs and Graffes, and the Kinds of Animals and Birds are likewise changed. The Reafon why fuch Things exift, and why they are fo changed, is, becaufe they all exift according to the Affections of the Angels, and the Thoughts thence derived,

derived, for they are Correspondences, and forasmuch as the Things which correspond, make one with him to whom they correspond, therefore they are an Image representative of him. The Image itself doth not appear, when these are all seen in their Forms, but it appears when they are seen in their Uses: It hath been given to see, that the Angels, when their Eyes have been opened by the Lord, and they have seen these Things from the Correspondence of Uses, have known and seen themselves in them.

323. Now forasmuch as the Things which exist about the Angels according to their Affections and Thoughts, represent a Kind of Universe in this, that there are Earths, Vegetables and Animals, and these constitute an Image representative of the Angel, it is evident whence it is, that the Ancients called Man a Microcosm.

324. That this is the Case, is abundantly confirmed in the *ARCANA CÆLESTIA*; and also in the Work concerning *HEAVEN AND HELL*, and also in many Places in the preceding Pages, where Correspondence was treated of: It is there likewise shown, that there doth not exist any Thing in the created Universe, which hath not Correspondence with something of Man, not only with his Affections
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and his Thoughts thence derived, but also with the Organs and Viscera of his Body, not with them as Substances, but with them as Uses. Hence it is, that in the Word, when the Church and the Man of the Church are treated of, Trees are so often mentioned, as Olive Trees, Vines and Cedars, also Gardens, Groves and Woods, as also Beasts of the Field, Fowls of the Air, and Fishes of the Sea: They are there mentioned because they correspond, and by Correspondence make one, as was said; wherefore also the Angels, when such Things are read by Man in the Word, do not perceive them, but instead of them the Church, or the Men of the Church as to their States.

325. Forasmuch as all Things of the Universe represent Man in an Image, therefore Adam as to Wisdom and Intelligence is described by the Garden of Eden, in which were Trees of all Kinds, and also Rivers, precious Stones and Gold, likewise Animals, to which he gave Names, by all which are meant such Things as appertained to him, and constituted that which is called Man. Nearly the same Things are said of Ashur in Ezekiel, Chap. xxxi. 3 to 9, by whom is signified the Church as to Intelligence; and of Tyre, Ezek. xxviii.

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12, 23, by which is signified the Church as to the Knowledges of Good and Truth.

326. From these Considerations then it may appear, that all Things in the Universe, viewed from their Uses, represent Man in an Image, and that this testifies that God is a Man; for the Things abovementioned do not exist about an Angelic Man, from the Angel, but from the Lord through the Angel; for they exist from the Influx of the Divine Love and Divine Wisdom of the Lord into the Angel, who is a Recipient, and there is produced before his Eyes, as it were, the Creation of a Universe; from which they know in Heaven that God is a Man, and that the created Universe viewed as to Use is an Image of him.

327. That all Things, which are created from the Lord, are Uses; and that they are Uses in that Order, Degree, and Respect, in which they have Relation to Man, and by Man to the Lord from whom they are. It was said above on this Subject, "That nothing but Use can exist from God the Creator," n. 308. That the Uses of all Things which are created, ascend by Degrees from Ultimates to Man, and through Man to God the Creator, from whom they proceed, n. 65 to 68. That the End of Creation exists
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in Ultimates, which is that all Things may return to God the Creator, and that there may be a Conjunction, n. 167 to 172. That they are Uses so far as they respect the Creator, n. 307. That the Divine cannot but be and exist in others created from itself, n. 47 to 51. That all Things of the Universe are Recipients according to Uses, and this according to Degrees, n. 38. That the Universe, viewed from Uses, is an Image of God, n. 39, besides other Particulars, from which this Truth is manifest, that all Things which are created from the Lord are Uses, and that they are Uses in that Order, Degree and Respect, in which they have Relation to Man, and by Man to the Lord from whom they are. It remains that here some Particulars should be mentioned concerning Uses.

328. By Man, to whom Uses have Relation, is understood not only a Man, but also a Collection of Men, and a lesser and greater Society, as a Commonwealth, Kingdom and Empire, as also the greatest Society, which is the universal Orb, for both the one and the other are Man; just as in the Heavens, the universal Angelic Heaven before the Lord is as one Man, in like Manner each Society of Heaven, and hence it is that every Angel is a Man; that this is the Case may be seen in the Work

concerning HEAVEN AND HELL, n. 68 to 103. From these Considerations it is evident what is meant by Man in what follows.

329. From the End of the Creation of the Universe it may appear what Use is; the End of the Creation of the Universe is that the angelic Heaven may exist; and forasmuch as the angelic Heaven is the End, Man also, or the Human Race, is the End, because Heaven consists of the Human Race. Hence it follows, that all Things which are created, are mediate Ends, and that these are Uses in that Order, Degree and Respect, in which they have Relation to Man, and by Man to the Lord.

330. Forasmuch as the End of Creation is the angelic Heaven from the Human Race, consequently the Human Race itself, therefore all the other Things which are created are mediate Ends; which, forasmuch as they have Relation to Man, respect these three Things appertaining to him, his Body, his rational Principle, and his spiritual Principle, for the Sake of Conjunction with the Lord; for Man cannot be joined to the Lord unless he be spiritual; nor can he be spiritual unless he be rational; neither can he be rational unless his Body be in a sound State; these Things are like a House, the Body is like the Foundation, the rational Principle is like the Superstructure

ture of the House, the spiritual Principle is like the Things which are in the House, and Conjunction with the Lord is like Habitation. Hence it is evident in what Order, Degree and Respect Uses, which are the mediate Ends of Creation, have Relation to Man, namely, for the sustaining his Body, the perfecting his rational Principle, and the receiving a spiritual Principle from the Lord.

331. USES FOR THE SUSTAINING HIS BODY, have Respect to it's Nourishment, Clothing, Habitation, Recreation and Delight, Protection, and Preservation of State. The Uses created for the Nourishment of the Body are all Things of the vegetable Kingdom which are for Meat and Drink, as Fruits, Berries, Seeds, Pulse and Herbs; also all Things of the animal Kingdom which are eaten, as Oxen, Cows, Calves, Deer, Sheep, Kids, Goats, Lambs, and Milk from them; also Fowls and Fishes of many Kinds. The Uses created for the Clothing of the Body are also many Things from these two Kingdoms: In like Manner the Uses for Habitation, and also for Recreation, Delight, Protection and Preservation of State, which are not enumerated because they are known, and therefore the Recital of them would be mere Waste of Paper. There are indeed many Things

which are not used by Man, but Superfluity does not take away Use, but causeth Uses to persist. There existeth also an Abuse of Uses, but Abuse does not take away Use, as the Falsification of Truth does not take away the Truth, except in them only who are guilty of it.

332. USES FOR PERFECTING THE RATIONAL PRINCIPLE are all Things which teach the Things here spoken of, and are called Sciences and studious Exercises, which have Relation to Things Natural, Œconomic, Civil, and Moral, which are imbibed either from Parents or Masters, or from Books, or from Communication with others, or from one's Self by Reflections on what is thus imbibed. These perfect the Rational Principle in Proportion as they are in a superior Degree of Use, and they remain in Proportion as they are applied to Life. These Uses it would be tedious to enumerate, as well by Reason of their Abundance, as by Reason of their various Respect to the common Good.

333. USES FOR RECEIVING A SPIRITUAL PRINCIPLE FROM THE LORD are all Things appertaining to Religion and thence to Divine Worship, consequently which teach the Acknowledgement and Knowledge of God, and the Knowledge and Acknowledgement of Good
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and Truth, and thereby eternal Life; which in like Manner as other Instructions, are imbibed from Parents, Masters, Preachings and Books, and especially by Applications and Exertions of Life in Conformity thereto; in the Christian World by Doctrines and Preachings from the Word, and by the Word from the Lord. These Uses in their Extent may be described by Things similar to those which describe bodily Uses, as by Nourishment, Clothing, Habitation, Recreation and Delight, Protection, and Preservation of State, if so be the Application be made to the Soul, Nourishment having Respect to the Good of Love, Clothing to the Truths of Wisdom, Habitation to Heaven, Recreation and Delight to Felicity of Life and heavenly Joy, Protection against infesting Evils, and Preservation of State to eternal Life. All these are given from the Lord, according to the Acknowledgment that all the Things, which are of the Body, are also from the Lord, and that Man is only as a Servant and Steward appointed over the Goods of his Lord.

334. That such Things are given to Man to enjoy the Use of, and that they are gratuitous Gifts, manifestly appears from the State of the Angels in the Heavens, who in like Manner have a Body, a rational and a spiritual Principle, as Men upon Earth have; they are nourished

ished gratis, for every Day Food is given them; they are clothed gratis, because Garments are given them; they have Habitations gratis, because Houses are given them; neither have they any Care of all these Things, and as far as they are rational-spiritual, so far they have Delight, Protection, and Preservation of State. The Difference is, that the Angels see that these Things are from the Lord, because they are created according to their State of Love and Wisdom, as was shewn in the preceding Article, n. 322, and that Men do not see it, because they return yearly, and exist not according to the State of their Love and Wisdom, but according to their Care.

335. Although it is said that they are Uses, because through Man they have Relation to the Lord, still it cannot be said, that they are Uses from Man for the Sake of the Lord, but from the Lord for the Sake of Man, because all Uses are infinitely one in the Lord, and none in Man except from the Lord, for Man cannot do Good from himself, but from the Lord, and it is Good which is called Use. The Essence of Spiritual Love is to do Good to others, not for the Sake of Self, but for the Sake of others, infinitely more so is the Essence of Divine Love. This is like the Love of Parents towards their Children, who do Good

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to them out of Love, not for their own Sake, but for the Sake of their Children, as is manifestly seen in the Love of a Mother towards her Children. It is believed that the Lord, because he is to be adored, worshipped, and glorified, loves Adoration, Worship and Glory for his own Sake; but he loveth them for the Sake of Man, because Man thereby comes into such a State, that the Divine can flow in and be perceived, for thereby Man removes his *Proprium*, (proper or self Will) which prevents Influx and Reception; for his *Proprium*, which is the Love of Self, hardens his Heart and shuts it; this is removed by the Acknowledgement that from himself nothing is done but Evil, and from the Lord nothing but Good, hence comes Softness and Humiliation of Heart, from which floweth Adoration and Worship. From these Considerations it follows, that the Use, which the Lord performs to himself by Man, is, that out of Love he may be able to Good to Man, and because this is his Love, Reception is the Delight of his Love. Let not any one therefore believe that the Lord is with those who only adore him, but that he is with those who do his Commandments, consequently who perform Uses; with the Latter he hath his Abode, but not with the Former.

Former. See also what was said above on this Subject, n. 47, 48, 49.

336. That Evil Uses were not created from the Lord, but that they had their Origin together with Hell. All good Things which exist in Aet, are called Uses, and all evil Things which exist in Aet, are also called Uses, but the Latter are called Evil Uses, and the Former good Uses. Now forasmuch as all good Things are from the Lord, and all Evil Things are from Hell, it follows, that no other than good Uses were created from the Lord, and that evil Uses had their Origin from Hell. By Uses, which are treated of in particular in this Article, are meant all Things which appear upon the Earth, as Animals of all Kinds, and Vegetables of all Kinds; of both the Latter and the Former, those which furnish Use to Man, are from the Lord, and those which do Hurt to Man, are from Hell. In like Manner by Uses from the Lord are meant all Things which perfect the rational Principle of Man, and cause Man to receive a spiritual Principle from the Lord; but by Evil Uses are meant all Things which destroy the rational Principle, and prevent Man from becoming spiritual. The Reason why the Things which do Hurt to Man are called Uses, is, because

cause they are of Use to the Wicked to do Evil, and because they contribute to absorb Malig-nities, therefore also they contribute as Cures : Use is applied in both Senses, in like Manner as Love, for we speak of good Love and evil Love, and Love calls all that Use, which is done by itself.

337. That good Uses are from the Lord, and that evil Uses are from Hell, will be shewn in this Order. I. What upon Earth is meant by evil Uses. II. That all Things which are evil Uses are in Hell, and all Things which are good Uses are in Heaven. III. That there is a continual Influx from the spiritual World into the natural World. IV. That the In-flux from Hell operates those Things which are evil Uses in Places where there are Things corresponding. V. That the ultimate spiritual Principle separated from its superior Prin-ciple operates this. VI. That there are two Forms upon which Operation is performed by Influx, the vegetable Form and the animal Form. VII. That both these Forms receive the Faculty of propagating their Kind, and the Means of Propagation.

338. WHAT UPON THE EARTH IS MEANT BY EVIL USES. By evil Uses upon the Earth are meant all Things noxious in both King-doms, the Animal and the Vegetable, and also

Things noxious in the mineral Kingdom. All the noxious Things in these Kingdoms it would be tedious to enumerate, for this would be to make a Collection of Names, and to make a Collection of Names without indicating the noxious Effect, which each Kind produces, doth not promote that Use which this Work hath for its End. For the Sake of Science suffice it here to name some Particulars. Such in the animal Kingdom are poisonous Serpents, Scorpions, Crocodiles, Dragons, Owls, Screech Owls, Mice, Locusts, Frogs, Spiders; also Flies, Drones, Moths, Lice, Mites, in a Word, those which consume Grasses, Leaves, Fruits, Seeds, Meat and Drink, and are noxious to Beasts and Man. In the vegetable Kingdom they are all malignant, virulent and poisonous Herbs; and Pulse and Shrubs of the same Kind. In the mineral Kingdom all poisonous Earths. From these few Particulars may be seen what is meant by evil Uses upon the Earth; for evil Uses are all Things which are opposite to good Uses, concerning which see the preceding Article.

339. II. THAT ALL THINGS WHICH ARE EVIL USES, ARE IN HELL, AND ALL THINGS WHICH ARE GOOD USES, ARE IN HEAVEN. Before it can be seen, that all evil Uses which exist upon Earth are not from the Lord, but from

from Hell, something must be premised concerning Heaven and Hell; which, unless it be known, evil Uses as well as good may be attributed to the Lord, and supposed to exist together from the Creation, or may be attributed to Nature, and their Origin to it's Sun; from these two Errors Man cannot be delivered, unless he knoweth, that nothing whatsoever exists in the natural World, which doth not derive it's Cause and thence it's Origin from the Spiritual World, and that the Good is from the Lord, and the Evil from the Devil, that is from Hell. By the spiritual World is meant both Heaven and Hell. In Heaven appear all those Things which are good Uses, of which Mention is made in the preceding Article; but in Hell appear all those Things which are Evil Uses, of which above, n. 338, where they are enumerated; which are wild Beasts of all Kinds, as Serpents, Scorpions, Dragons, Crocodiles, Tygers, Wolves, Foxes, Swine, Owls, Birds of Night, Screech Owls, Bats, Mice and Rats, Frogs, Locusts, Spiders, and noxious Insects of many Kinds: There appear also poisonous and deleterious Plants of all Kinds, and deadly Poison as well in Herbs as in Earths; in a Word, all Things which are noxious, and deadly to Men: Such Things in the Hells appear to the Life, as they do upon Earth and in

it. It is said that they appear there, but still they are not there as upon Earth, for they are mere Correspondences of Lufts, which stream forth from the evil Loves of the Inhabitants, and present themselves before others in such Forms. Forasmuch as such Things are in the Hells, therefore they also abound in foul and offensive Smells, as cadaverous, stercoreous, urinous, and putrid Smells, with which the diabolical Spirits are delighted, as poisonous Animals are delighted with them. From these Considerations it may appear, that such Things in the natural World did not derive their Origin from the Lord, neither were they created from the Beginning, neither did they originate from Nature by her Sun, but that they are from Hell: That they are not from Nature by her Sun is evident from this, that the spiritual Principle flows into the Natural, and not *vice versa*: and that they are not from the Lord, is evident from this, that Hell is not from him, therefore neither any Thing in Hell, which corresponds to the Evils of its Inhabitants.

340. III. THAT THERE IS A CONTINUAL INFLUX FROM THE SPIRITUAL WORLD INTO THE NATURAL WORLD. He who doth not know that there is a spiritual World, and that it is distinct from the natural World like what is prior and posterior, or like the Cause and the Thing caused, cannot know
any

any Thing of this Influx: This is the Reason why they who have written concerning the Origin of Vegetables and Animals, could not deduce it otherwise than from Nature; and if from God, then they supposed that God from the Beginning endued Nature with a Power of producing such Things: Thus they did not know that Nature is not endued with any Power, for in herself she is dead, and no more contributes to produce the above Things, than doth the Instrument to produce the Work of the Artist, which must be perpetually moved in Order that it may act: It is the spiritual Principle which derives its Origin from the Sun where the Lord is, and proceeds to the Ultimates of Nature, which produces the Forms of Vegetables and Animals, and furnishes the wonderful Things which exist in both, and gives them Consistency by Matters from the Earth, to the End that those Forms may be fixed and constant. Now, forasmuch as it is known, that there is a spiritual World, and that the spiritual Principle is from the Sun, where the Lord is, and which is from the Lord, and that this spiritual Principle impels Nature to act, as that which is living actuates that which is without Life, also that there are Things in that World similar to the Things in the natural World, it may hence be seen that

Vegetables

Vegetables and Animals existed no otherwise than through that World from the Lord, and that through it they perpetually exist; and therefore that there is a continual Influx from the spiritual World into the natural. That this is the Case, will be confirmed by many Considerations in the following Article. That Things noxious are produced upon Earth by Influx from Hell, is from the same Law of Permission, whereby Evils themselves flow from thence into Men; which Law will be spoken of in THE ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE.

341. IV. THAT THE INFLUX FROM HELL OPERATES THOSE THINGS WHICH ARE EVIL USES, IN PLACES WHERE THERE ARE THINGS WHICH CORRESPOND TO THEM. The Things which correspond to evil Uses, that is, to malignant Herbs and noxious Animals, are cadaverous, putrid, excrementitious, and stercoreous, rancid and urinous Matters; wherefore in Places where these are, such Herbs and Animalcula exist, as are mentioned above; and in the torrid Zones like Things of a larger Size, as Serpents, Basilisks, Crocodiles, Scorpions, Mice, and others. Every one knows, that Lakes, stagnant Waters, Dung, stinking Earth, are full of such Things; also that noxious Insects fill the Atmosphere like Clouds,
and

and noxious Worms the Earth like Armies, and consume the Herbs even to the Roots. I once observed in my Garden, that in the Space of an Ell almost all the Dust was turned into very small Insects, for being stirred with a Stick, they rose up like Clouds. That cadaverous and stinking Matters accord with those noxious and useless Animalcula, and that they are homogeneous, is evident from Experience alone; which may be manifestly seen from the Cause, which is that there are similar fetid and offensive Smells in the Hells, where such Animalcula also appear; wherefore those Hells have their Names from thence, and some are called cadaverous, some stercoraceous, some urinous, and so on; but they are all covered, lest those Exhalations should transpire from them; for when they are opened a little, as is the Case when novitiate Devils enter, they excite Vomitings and Pains in the Head, and such as are at the same Time poisonous, induce Swoonings; the Dust itself there also is such, wherefore it is there called damned Dust: Hence it is evident, that where there are such Stenches, there are such noxious Things, because they correspond.

342. We shall now proceed to enquire whether such Things exist from Eggs conveyed to particular Places either by the Air, or by Rain,
or

or by Passages of Waters, or whether they exist from the moist Exhalations and Stenches themselves in such Places: That such noxious Animalcula and Insects, as are mentioned above, are produced from Eggs conveyed to particular Places, or hid every where in the Earth even from the Creation, is not agreeable to the Testimony of general Experience, because Worms exist in Seeds, in Nuts, in Woods, in Stones, yea from Leaves; also upon Plants, wherein are Lice and Moths, which accord with them; also from Flies which appear in Houses, Fields and Woods in Summer, produced in great Abundance not from any oviform Matter; and likewise from those Animalcula which corrode Meadows and Lawns, and in some hot Places fill and infest the Air, besides those which swim and fly invisible in stinking Waters, sour Wines and pestilential Air; these Testimonies of Experience favour the Opinion of those who say, that foul and offensive Smells themselves, and Exhalations issuing from Herbs, Earths, and stagnant Waters, also produce the Beginnings of such Animalcula. That afterwards, when they are produced, they are propagated either by Eggs or by Gestation, does not disprove their immediate Origin; because every Animal, with it's Viscera, receives also Organs of Generation

tion and the Means of Propagation, of which below, n. 347. To this is added the Evidence of Experience not before known, that there are also similar Things in Hell.

343. That the abovementioned Hells have not only Communication, but also Conjunction with such Things upon the Earths, may be concluded from this Consideration, that the Hells are not remote from Men, but that they are about them, yea in them who are evil, therefore they are contiguous to the Earths: For Man, as to his Affections and Lusts, and his Thoughts thence derived, and as to his Actions, which are good or evil Uses, derived from both, is either in the Midst of the Angels of Heaven, or in the Midst of the Spirits of Hell; and forasmuch as such Things as are upon Earth are also in the Heavens and in the Hells, it follows that the Influx from thence immediately produces such, when the Temperament is favourable: For all Things which appear in the spiritual World, as well in Heaven as in Hell, are Correspondences of Affections and Lusts, for they exist there according thereto; wherefore when Affections and Lusts, which in themselves are spiritual, meet with Things homogeneous or corresponding upon the Earths, there is present a spiritual Principle which furnishes a Soul, and a material

Principle which furnishes a Body: There is also in every Thing spiritual an Endeavour to clothe itself with a Body. The Reason why the Hells are about Man, and therefore contiguous to the Earths, is, because the spiritual World is not in Space, but is where there is a corresponding Affection.

344. I heard two Presidents of the English Royal Society, Sir Hans Sloane and Martin Tolkes, Esq. conversing with each other in the spiritual World concerning the Existence of Seeds and Eggs, and concerning Productions from them upon the Earths; the former ascribed them to Nature, insisting that Nature was from Creation endued with Powers of producing such Things by Means of the Sun's Heat; the other said that that Power is continually from God the Creator in Nature: In Order to determine the Dispute, there was exhibited to Sir Hans Sloane a beautiful Bird, and he was told to examine it, whether in any the least Thing it differed from a similar Bird upon Earth; he held it in his Hand, examined it, and said that there was no Difference; for he then perceived that it was no other than an Affection of a certain Angel without him represented as a Bird, and that it would vanish or cease with it's Affection, which also came to pass. Sir Hans Sloane from this Experiment

ment was convinced, that Nature contributed nothing at all to the Productions of Vegetables and Animals, but only that which flows from the spiritual World into the natural; he also said if that Bird was to be cloathed in it's least Parts with corresponding Matter from the Earth, and thereby fixed, that it would be a durable Bird, as Birds are upon Earth; and that it is the same with the Things which are from Hell. He added further, that if he had known the Things which he now knew of the spiritual World, he would not have ascribed any more to Nature, than that it was subservient to the spiritual Principle which is from God, in fixing the Things which continually flow into Nature.

345. V. THAT THE ULTIMATE SPIRITUAL PRINCIPLE, SEPARATED FROM IT'S SUPERIOR PRINCIPLE, OPERATES THIS. In Part the Third it was shown, that the spiritual Principle descends by Influx from it's Sun to the Ultimates of Nature by three Degrees, and that these Degrees are called Celestial, Spiritual and Natural, and that in Man by Creation, and thence by Birth, there are these three Degrees, and that they are opened according to his Life, and that if the celestial Degree is opened, which is the supreme and inmost, Man becomes celestial; if the spiritual

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Degree,

Degree, which is the Middle, is opened, Man becomes spiritual ; and that if the natural Degree only, which is the lowest and extreme, is opened, Man becomes natural, and that if he only becomes natural, he loves only the Things which are of the Body and of the World, and that as far as he loves those Things, so far he does not love Things celestial and spiritual, and does not look to God, and that so far he becomes evil : From these Considerations it is evident, that the ultimate spiritual Principle, which is called the spiritual natural, can be separated from it's superior Principles, and that it is separated in the Men of whom Hell consists : The ultimate spiritual Principle cannot be separated from it's superior Principles of itself, either in Beasts or in Earths, so as to look downward to Hell, but only in Men. Hence it follows, that the ultimate spiritual Principle separated from it's superior Principle, as it is in those who are in Hell, operates upon Earth those evil Uses which are mentioned above. That Things noxious upon Earth derive their Origin from Man, and so from Hell, may be confirmed from the State of the Land of Canaan, as described in the Word, that when the Children of Israel lived according to the Commandments, the Earth gave forth her Increase, and
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in like Manner the Flocks and Herds ; and that when they lived contrary to the Commandments, the Earth was barren, and, as it is said, accursed, instead of Harvest it produced Thorns and Briars, and that the Flocks and Herds miscarried, and there were Irruptions of wild Beasts. The same may be inferred from the Locusts, Frogs, and Lice in Egypt.

346. VI. THAT THERE ARE TWO FORMS UPON WHICH OPERATION IS PERFORMED BY INFLUX, THE VEGETABLE FORM AND THE ANIMAL FORM. That there are only two universal Forms produced from the Earth, is known from the two Kingdoms of Nature, which are called the Animal Kingdom and the Vegetable Kingdom ; and that all Things of the one Kingdom have many Things in common, as in Respect to the Animal Kingdom, that in it's Subjects there are Organs of Sense and Organs of Motion, also Members and Viscera, which are actuated by their Brains, Hearts and Lungs ; and in Respect to the Vegetable Kingdom, that it's Subjects shoot forth their Root into the Earth, produce a Stem, Branches, Leaves, Flowers, Fruits, Seeds. Both Kingdoms, as well the Animal as the Vegetable, as to the Production of them in their Forms, derive their Origin from spiritual Influx and Operation from the Sun of Heaven,

ven, where the Lord is, and not from the Influx and Operation of Nature from her Sun, except their Fixation, as was said above. All Animals, the greater and the lesser, derive their Origin from the spiritual Principle in it's ultimate Degree, which is called it's natural Degree, Man alone from all the Degrees which are three, and are called the celestial, spiritual and natural. Forasmuch as each Degree of Altitude, or discrete Degree, decreases from it's Perfect, to its Imperfect, as Light to Shade, by Continuity, so also do Animals; therefore among them there are the perfect, the less perfect, and the imperfect; the perfect Animals are Elephants, Camels, Horses, Mules, Oxen, Sheep, Goats, and others which are of the Herd or of the Flock; the less perfect are the winged Tribe; and the imperfect are Fishes and Shell-Fish, which, forasmuch as they are the lowest of that Degree, are as it were in the Shade when the others are in the Light. But still, inasmuch as they live only from the ultimate spiritual Degree, which is called the natural they cannot look otherwise than to the Earth and to Sustenance there, and to their Companions for the sake of Propagation; the Soul of them all is the natural Affection and Appetite. It is the same with the Subjects of the vegetable Kingdom, that there
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are the Perfect, the less Perfect, and the Imperfect; the Perfect are Fruit-trees, the less Perfect are Vines and Shrubs, and the Imperfect are Grasses; But Vegetables derive this from the spiritual Principle in which they originate, that they are Uses; and Animals, from the spiritual Principle in which they originate, derive this, that they are Affections and Appetites, as hath been already said.

347. VII. THAT BOTH THESE FORMS, WHILE THEY EXIST, RECEIVE THE MEANS OF PROPAGATION. That in all Productions from the Earth, which, as was said, appertain either to the vegetable Kingdom, or to the animal Kingdom, there is a certain Image of Creation, also a certain Image of Man, and likewise a certain Image of Infinite and Eternal, was shewn above n. 313 to 318, and that the Image of Infinite and Eternal is manifest in this, that they may be infinitely and eternally propagated: Hence it is that they all receive the Means of Propagation, the Subjects of the animal Kingdom by Seed in the Egg, or in the Womb, or by Egestions [*per Egestiones*]; and the Subjects of the vegetable Kingdom by Seed in the Earth. From these Considerations it may appear, that although imperfect and noxious Animals originate by immediate Influx from Hell, still they are propagated

pagated afterwards mediately by Seeds, Eggs, or Graffs; wherefore the one Position doth not disprove the other.

348. That all Uses as well Good as Evil, are from a spiritual Origin, therefore from the Sun where the Lord is, may be illustrated by this Experience; I have heard that certain good and true Principles were let down through the Heavens from the Lord to the Hells, and that the same being received, were by Degrees changed in their Descent into evil and false Principles, opposite to the good and true which were let down: The Reason why it so came to pass was, because recipient Subjects turn all Things which flow into them, into such Things as accord with their own Forms, just as the white Light of the Sun is turned into disagreeable Colours, and into Black, in Objects whose Substances are interiorly in such a Form, as to suffocate and extinguish the Light; and as stagnant Waters, Dung and dead Carcases turn the Heat of the Sun into offensive Smells. From these Considerations it may appear, that even evil Uses are from the spiritual Sun, but that good Uses are converted into evil Uses in Hell. Hence it is evident that the Lord never did create nor does create any but good Uses, but that Hell produces evil Uses.

349. That

349. That the visible Things in the created Universe testify, that Nature neither hath produced nor does produce any Thing, but that the Divine hath produced and doth produce all Things from himself, and this by the Spiritual World. Most People, speaking from Appearance, say, that the Sun by Heat and Light produces what is seen in Plains, Fields, Gardens and Woods; also that the Sun by his Heat brings forth Worms from their Eggs, and causeth the Beasts of the Earth and the Fowls of Heaven to be prolific, yea that it even vivifies Man: They who speak so only from Appearance, may say so without ascribing those Things to Nature, for they do not think on that Subject; just like those who speak of the Sun, as rising and setting, and as causing Days and Years, and as being now in this or that Degree of Altitude, such Persons in like Manner speak from Appearance, and may speak so, and yet not attribute such Things to the Sun, for they do not think of the Sun's Station and the Earth's Revolution. But they who confirm themselves in this, that the Sun by it's Heat and Light produces those Things which appear upon the Earth, such at length ascribe all Things to Nature, and also the Creation of

the Universe, and become Naturalists, and in the End Atheists: These indeed can say afterwards, that God created Nature, and endued her with the Power of producing such Things; but this they say from the Fear of the Loss of Reputation; when nevertheless by God the Creator they mean Nature, and some mean her inmost Principle, and in this Case they make light of the Divine Things which are taught by the Church.

350. Some indeed are to be excused, for ascribing to Nature certain visible Operations, for two Reasons; FIRST, because they did not know any Thing of the Sun of Heaven, where the Lord is, and of Influx from thence; nor any Thing of the spiritual World and it's State, yea, neither of it's Prefence with Man; and that therefore they could not think otherwise than that the spiritual Principle was a purer natural Principle; and thus that the Angels were either in Æther, or in the Stars; also of the Devil, that he was either the Evil of Man, or if he actually existed, that he was either in the Air or in the Deep; also that the Souls of Men after Death were either in the inmost Part of the Earth, or in some uncertain Place [*Pu*] till the Day of Judgement; and other such-like Things, which Phantasy has suggested from an Ignorance of the spiritual World and it's Sun.

Sun. The SECOND Reason why they are to be excused is, because they could not know how the Divine could produce all the Things which appear upon the Earth, where there are as well evil Things as Good, fearing to confirm this in themselves, lest they should also ascribe evil Things to God, and lest they should conceive a material Idea of God, and make God and Nature one, and so confound them. These are the two Reasons why they are to be excused who have believed that Nature produces visible Things by an inherent Power from Creation; but nevertheless, they who by Confirmations in Favour of Nature have made themselves Atheists, are not to be excused, because they might have confirmed themselves in Favour of the Divine; Ignorance excuses indeed, but it does not take away the confirmed false Principle, for this false Principle coheres with Evil, consequently with Hell; wherefore these same Persons, who have confirmed themselves in Favour of Nature, even to the Separation of the Divine from it, consider nothing as a Sin, because all Sin is against the Divine which they have separated and so rejected, and they who in Spirit consider nothing as a Sin, such after Death, when they become Spirits, being bound to Hell, rush into the most dread-

ful Enormities according to the Lufts, to which they have given up the Reins.

351. They who believe the Divine Operation in all the Particulars of Nature, may, from a great Number of Things which they see in Nature, confirm themselves in Favour of the Divine equally as well, yea more so, than they who confirm themselves in Favour of Nature; for they who confirm themselves in Favour of the Divine, attend to the wonderful Things which are seen in the Production as well of Vegetables as Animals. IN THE PRODUCTION OF VEGETABLES; that from a little Seed cast into the Earth there proceedeth a Root, and from the Root a Stem, and successively Branches, Leaves, Flowers, Fruits, even to new Seeds; just as though the Seed knew the Order of Succession, or Process, whereby it was to renew itself; who that is rational can think, that the Sun, which is pure Fire, knoweth this, or that he can endue his Heat and Light with Power to effect such Things, or that he can form the wonderful Things which are in them, and intend their Use? The Man whose rational Principle is elevated, when he sees and weighs these Things, cannot think otherwise than that they are from Him who hath infinite Wisdom, consequently from God: they who acknowledge the
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the Divine, also see and think this, but they who do not acknowledge the Divine, do not see and think it, because they will not, and so let down their rational Principle into the Sensual, which derives all it's Ideas from the Light in which the Senses of the Body are, and confirms their Fallacies, suggesting, Do not you see the Sun by his Heat and Light operating these Things? What is that Principle which you do not see? Is it any Thing? They who confirm themselves in Favour of the Divine, attend to the wonderful Things which are seen in THE PRODUCTIONS OF ANIMALS; to mention here only with Respect to Eggs, that in them there lies concealed a Chicken in its Seed or Beginning, with every Requisite to its Exclusion, and also with every Requisite for it's Progression after Exclusion, until it becomes a Fowl or Bird after the Form of it's Parent; and if he attends to its Form, this must needs make him astonished, if he thinks deeply, seeing that in their most minute as well as their largest Parts, yea in the invisible as well as the visible, there are Organs of the Senses, which are the Sight, Smell, Taste, Feeling, also Organs of Motion, which are Muscles, for they fly and walk, as also Viscera about the Heart and Lungs, which are actuated from their Brains: That the meanest Insects are also possessed of
such

such Organs and Viscera, is known from the Anatomy of them described by certain Writers, especially by Swammerdam in his *BIBLIA NATURÆ*. They who ascribe all Things to Nature, see indeed such Things, but they only think that they exist, and say that Nature produces them, and this they say because they have turned away their Mind from thinking of the Divine; and they who have turned away themselves from thinking of the Divine, when they see the wonderful Things in Nature, cannot think rationally, much less spiritually, but they think sensually and materially, and then they think in Nature from Nature, and not above her, in like Manner as they do who are in Hell, with this only Difference from Beasts, that they are possessed of Rationality, that is, that they can understand, and therefore think otherwise if they will.

352. They who have turned away themselves from thinking of the Divine, when they see the wonderful Things in Nature, and thereby become sensual, do not recollect that the Sight of the Eye is so gross, that it sees several little Insects as one obscure thing, and that nevertheless every one of these is organised to feel and to move, and therefore that it is endued with Fibres and Vessels, also with a little Heart, Lungs, with Air Vessels, Viscera
and

and Brain, and that the Contexture of these is from the purest Substances in Nature, and that these Contextures correspond to some Life, by which the most minute Parts of them are distinctly actuated. Since the Sight of the Eye is so gross, that several such minute Objects with innumerable Things in each, appear to it as one little obscure Thing, and yet they who are sensual think and judge from their Sight, it is evident how gross their Minds are, and consequently in what Darkness they are concerning Things spiritual.

353. Every one from the visible Things in Nature, may confirm himself in Favour of the Divine, if he will, and he also confirms himself who thinks of God from Life; as while he sees the Fowls of Heaven, that each Species of them know their Aliments, and where they are, know their Companions from Sound and Sight, also among others, which are their Friends, and which are their Enemies, that they join in Marriage, know how to copulate, build their Nests with Art, lay their Eggs there, hatch them, know the Time of Incubation, which being accomplished, they hatch their Young, love them tenderly, cherish them under their Wings, provide Food for them, and nourish them, and this till they become able

to provide for themselves, and can do the like and procreate a Family to perpetuate their Kind. Every one who will think of the divine Influx through the spiritual World into the natural, may see it in these Things, for he may say in his Heart, if he will, such Knowledges cannot flow into them from the Sun by the Rays of his Light, for the Sun, from which Nature derives it's Origin and Effence, is pure Fire, and therefore the Rays of it's Light are altogether void of Life ; and thus he may conclude that such Things are from the Influx of the Divine Wisdom into the Ultimates of Nature.

354. Every one from the visible Things in Nature may confirm himself in Favour of the Divine, when he sees Worms, which from the Delight of a certain Desire, affect and aspire to a Change of their earthly State into a certain State analagous to an heavenly one, and for that Purpose creep into particular Places, and lay themselves as it were in a Womb, that they may be born again, and there become Chrysalises, Aureliæ, Erucas, Nymphs, and lastly Butterflies, and then having undergone this Metamorphosis, and being furnished with beautiful Wings according to their Kind, they fly into the Air as into their Heaven, and there genially sport, celebrate their nuptial Rites,
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lay their Eggs, and provide for themselves a Posterity; and in the mean Time nourish themselves with sweet and pleasant Food from Flowers. Who that confirms himself in Favour of the Divine from the visible Things of Nature, doth not see a certain Image of the earthly State of Man in these Creatures as Worms, and an Image of his celestial State in them as Butterflies? Whereas they who confirm themselves in Favour of Nature, see them indeed, but forasmuch as they have rejected from their Minds the celestial State of Man, they call them mere Instincts of Nature.

355. Every one from the visible Things in Nature may confirm himself in Favour of the Divine, while he attends to the Things which are known concerning Bees, that they have the Skill to collect Wax and suck Honey out of Herbs and Flowers, and to build Cells like small Houses, and to dispose them in the Form of a City, with Streets, by which they may come in and go out; that they smell from afar the Flowers and Herbs, from which they collect Wax for their Houses, and Honey for their Food, and that being laden with them, they fly back, according to the Quarter of the Heavens, to their Hive; thus do they provide for themselves Food and Habitation for the

approaching Winter, as if they foresaw and knew it : They also set over themselves a Mistress as a Queen, from whom Posterity may be propagated ; and build for her as it were a Palace over themselves, with Guards about it, which Queen, when the Time of bringing forth is at Hand, goes attended by her Guards from Cell to Cell, and lays her Eggs, which her Attendants smear over lest they should be hurt by the Air ; thence they have a new Offspring : Afterwards when this new Offspring are advanced to mature Age, that they can do the like as above, they are expelled from their Home ; and the expelled Hive first collects itself, and then in a Body, to prevent their Dispersion, flies forth, to seek for itself an Habitation : About Autumn also the useless Drones are led out and deprived of their Wings lest they should return, and consume Food for which they did not labour ; besides many other Particulars from which it may appear, that on Account of the Use which they perform for the human Race, they have by Influx from the spiritual World a Form of Government, such as Men have upon Earth, yea such as the Angels have in Heaven : Who, that hath clear unprejudiced Reason, doth not see that such Instincts in these Animals are not from the natural

ral World? What hath the Sun from which Nature is, in common with a Government emulous of, and analogous to, the Government of Heaven? From these, and other such like Instincts in Brute Animals, the Confessor and Worshipper of Nature confirms himself in Favour of Nature, whilst the Confessor and Worshipper of God from the same confirms himself in Favour of the Divine; for the Spiritual Man sees spiritual Things in them; and the natural Man sees natural Things in them. As to myself such Things were Proofs to me of an Influx from the spiritual Principle into the natural, or from the spiritual World into the natural World, consequently from the divine Wisdom of the Lord. Consider also, whether you can think analytically, of any Form of Government, or of any civil Law, or of any moral Virtue, or of any spiritual Truth, unless the Divine flows in from his Wisdom through the spiritual World; as for myself, I never could, nor can I; for I have perceptibly and sensibly felt that Influx now for nineteen Years continually; wherefore I say this from Experience.

356. Can any Thing natural have Use for it's End, and dispose Uses into Orders and Forms? This none but a wise Man can do;
and

and none but God himself, who hath infinite Wisdom, can so order and form the Universe : Who else, or what else can foresee and provide all Things which are for the Food and Clothing of Men, Food from the Fruits of the Earth and from Animals, and Clothing from the same ? It is one amongst many Wonders, that those vile Worms, which are called Silkworms, should clothe with Silk and magnificently adorn both Men and Women, from Kings and Queens to Men-Servants and Maid-Servants ; and that such vile Worms as Bees are, should supply Wax for Lights, whereby Churches and Palaces are splendidly illuminated. These, and other such Things, are extant Proofs that the Lord from himself through the spiritual World operates all Things which exist in Nature.

357. To this is to be added, that in the spiritual World have been seen by me such as have confirmed themselves in Favour of Nature from visible Things of the World, until they became Atheists ; and that in spiritual Light their Understanding appeared open below, but closed above, by Reason that in Thought they looked downward to the Earth, and not up to Heaven ; above the sensual Principle, which is the lowest of the Understanding,

ing, there appeared as it were a Veil, in some sparkling with infernal Fire, in some black like Soot, in some livid like a dead Carcase. Therefore let every one take Heed how he confirms himself in Favour of Nature ; let him confirm himself in Favour of the Divine, Materials are not wanting.

ANGELIC WISDOM

CONCERNING THE

DIVINE LOVE.

PART THE FIFTH.

358. **T**HAT from the Lord with Man there are created and formed two Receptacles and Habitations for himself, which are called the Will and the Understanding, the Will for his Divine Love, and the Understanding for his Divine Wisdom. We have already treated of the Divine Love and Divine Wisdom of God the Creator, who is the Lord from Eternity, and of the Creation of the Universe; we shall now say somewhat concerning the Creation of Man. It is written that Man was created in the Image of God according to his Likeness, Genesis i. 26; by the Image of God is there meant the Divine Wisdom, and by the Like-
ness

ness of God the Divine Love, Wisdom being no other than the Image of Love, for Love shows itself to be seen and known in Wisdom, and forasmuch as it is therein seen and known, Wisdom is it's Image; for Love is the Essence of Life, and Wisdom is the Existence of Life from it: The Likeness and Image of God appears perspicuously with the Angels, for Love shines forth from within in their Faces, and Wisdom in their Beauty, and Beauty is the Form of their Love: I have seen and know it.

359. Man cannot be an Image of God according to his Likeness, unless God is in him, and is the Life of him from his inmost Part: That God is in Man, and from his inmost Part is the Life of him, follows from what was shown above, n. 4 to 6, that God alone is Life, and that Men and Angels are Recipients of Life from him. It is also known from the Word, that God is in Man, and that he makes his Abode with him; and forasmuch as it is known from the Word, it is usual for Preachers to exhort their Hearers to prepare themselves to receive God, that he may enter into them, that he may be in their Hearts, that they may be his Dwelling-place; in like Manner the Devout express themselves in Prayer, and some more openly so of the Holy Spirit, which they believe to be in themselves, when they

they are in holy Zeal, and think, speak, and preach from it. That the Holy Spirit [or Holy Ghost] is the Lord, and not any God who is a Person by himself, is shown in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 51, 52, 53; for the Lord saith, "In that Day ye shall know, that "ye are in me, and I in you," John xiv. 20; in like Manner, Chap. xv. 24. Chap. xvii. 23.

360. Now forasmuch as the Lord is Divine Love and Divine Wisdom, and these two are essentially himself, that he may dwell in Man, and give Life to Man, it is necessary, that in Man he should have created and formed Receptacles and Habitations for himself, the one for Love and the other for Wisdom. These Receptacles and Habitations in Man are called the Will and the Understanding, the Receptacle and Habitation of Love is the Will, and the Receptacle and Habitation of Wisdom is the Understanding. That these two are of the Lord in Man, and that from these two all the Life of Man is, will be seen in what follows.

361. That every Man hath these two, a Will and an Understanding, and that they are distinct from each other, as Love and Wisdom are distinct from each other, is known and is not known in the World; it is known from
common

common Perception, and it is not known from Thought, and still less from the latter in Description: For who doth not know from common Perception, that the Will and the Understanding are two distinct Things in Man; for every one perceives this when he hears it, and also can say to another, "This Person's Will
 " is good *, but he hath not a good Under-
 " standing; and that Person hath a good Un-
 " derstanding, but his Will is not good; I
 " love him who hath a good Understanding
 " and a good Will, but I do not love him who
 " hath a good Understanding and a bad

* The Author's Words are these, 'Hic bene vult, sed non bene intelligit; at hic bene intelligit, sed non bene vult;' which may be thus literally translated, "This Person means [wills] well, but does not understand well; but that Person understands well, but does not mean [will] well." To WILL WELL is not an Expression in common Use in the English Language, and the less learned Reader might not understand it: On the other Hand TO MEAN, with us is applied in common Conversation indiscriminately as well to express an Act of the Understanding as of the Will, which is a Proof of the Truth of our Author's Observation, that the Will and Understanding are confounded, and not thought of as two distinct Things. As for Example; when a Man says, "I do not MEAN to hurt you, I MEAN to do you good:" Here to MEAN implies INTENTION, or a Determination of the WILL to ACTION, and has Relation to the Good of Love: This is an Operation of the Will. But when a Man says, "Do not misapprehend me, I do not MEAN that there is no Trinity, I only MEAN that there is no Trinity of three distinct Persons:" Here TO MEAN implies OPINION, or a Determination of the UNDERSTANDING by Thought to form a CONCLUSION, and has Relation to the Truth of Faith: This is an Operation of the Understanding. Therefore it follows that with us, TO MEAN is indiscriminately applied to express both an Act of the Will, and an Act of the Understanding, consequently that these two are confounded in our Ideas.

“ Will :” But when he thinks of the Will and Understanding, he does not make them two and distinguish them, but confounds them ; the Reason is, because his Thought communicates with the Sight of his Body ; he comprehends still less that the Will and the Understanding are two distinct Things when he writes ; the Reason is, because then his Thought communicates with the sensual Principle, which is the Proprium of Man. Hence it is, that some can think well, and speak well, but yet cannot write well ; this is common with the female Sex. It is the same with many other Things. Who doth not know, from common Perception, that the Man who liveth well is saved, and that he who liveth wickedly is condemned ; also that the Man who liveth well enters into the Society of Angels, and there sees, hears and speaks like a Man ; as also, that he hath Conscience, who doeth justly from Justice, and uprightly from Uprightness : But if he recedes from common Perception, and submits these Things to Thought ; then he doth not know what Conscience is, nor that the Soul can see, hear, and speak as a Man, nor that Good of Life is any other than giving to the Poor ; and if from Thought you proceed to write these Things, you confirm them by Appearances and Fallacies, and by Words
of

of Sound and no Sense [*nullius Rei*]. Hence it is that many of the Learned, who have thought much, and especially they who have written much, have weakened and obscured common Perception in themselves, yea have destroyed it; and that the Simple see more clearly what is good and true, than they who think themselves wiser than them. This common Perception is from Influx out of Heaven, and falls into Thought even to Sight, but Thought separated from common Perception falls into Imagination, from Sight and from Proprium. That this is the Case you may know by Experience; tell any one, for Instance, who is in common Perception, any Truth, and he will see it; tell him that we are, live, and move from God and in God, and he will see it; tell him that God dwelleth in Love and Wisdom in Man, and he will see it; tell him moreover that the Will is the Receptacle of Love, and that the Understanding is the Receptacle of Wisdom, and explain it a little, and he will see it; tell him that God is Love itself and Wisdom itself, and he will see it; ask him what Conscience is, and he will tell you: But say the same Things to any of the Learned, who had not thought from common Perception, but from Principles or from Ideas taken from

the World by Sight, and he will not see them. Weigh afterwards, which is the wiser.

362. That the Will and the Understanding, which are the Receptacles of Love and Wisdom, are in the Brains, in the Whole and in every Part thereof, and thence in the Body in the Whole and in every Part thereof. These Things we shall prove in this Order. I. That Love and Wisdom, and thence Will and Understanding constitute the Life itself of Man. II. That the Life of Man is in it's Principles in the Brains, and in its Principiates [Parts produced from its Principles or Beginnings] in the Body. III. That as the Life is in it's Principles, such it is in the Whole and in every Part. IV. That the Life through these Principles is from every Part in the Whole, and from the Whole in every Part. V. As the Love is, such is the Wisdom, and consequently such is the Man.

363. I. THAT LOVE AND WISDOM, AND THENCE WILL AND UNDERSTANDING, CONSTITUTE THE LIFE ITSELF OF MAN. Scarcely any one knoweth what Life is; when he thinks of it, it appears as something volatile, whereof an Idea is not given: This appears so, because it is not known that God alone is Life, and
that

that his Life is Divine Love and Divine Wisdom ; hence it is evident that no other is Life in Man, and that in the Degree in which he receives it, Life is in him. It is known that from the Sun proceedeth Heat and Light, and that all Things in the Universe are Recipients, and that in the Degree in which they receive, they wax hot and shine : So also from the Sun where the Lord is, from which the proceeding Heat is Love, and the proceeding Light is Wisdom, as was shewn in PART THE SECOND. From these two therefore, which proceed from the Lord as a Sun, Life is. That Love and Wisdom from the Lord is Life, may also appear from this Consideration, that Man, as Love recedeth from him, waxeth torpid, and as Wisdom recedeth from him, waxeth stupid, and if they were to recede entirely, he would become extinct. There are several Things of Love which have obtained other Names, because they are Derivations, as Affections, Desires, Appetites, and their Pleasures and Delights ; and also several Things of Wisdom, as Perception, Reflection, Remembrance, Thought, Intention ; and several Things of both, as well of Love as of Wisdom, as Consent, Conclusion, and Determination to Action, besides others : All these indeed are of both, but they have their Denomination from the

the most powerful and the nearest : From these two Principles are ultimately derived the Sensations, which are of the Sight, Hearing, Smell, Taste, and Feeling, with their Pleasures and Delights : It is from Appearance that the Eye sees, but it is the Understanding that sees through the Eye, wherefore also to see is predicated of the Understanding ; the Appearance is that the Ear hears, but the Understanding hears through the Ear, wherefore also to hear is predicated of Attention and Harkening, which is of the Understanding ; the Appearance is that the Nose smells, and that the Tongue tastes ; but the Understanding from its Perception smells, and also tastes ; wherefore also to smell and to taste are predicated of Perception ; and so in other Cases. The Sources of all these, both the Former and the Latter, are Love and Wisdom ; from which it may appear that these two constitute the Life of Man.

364. That the Understanding is the Receptacle of Wisdom, every one sees, but that the Will is the Receptacle of Love, few see ; the Reason is, because the Will doeth Nothing of itself, but acteth through the Understanding ; also because when the Love of the Will passeth into the Wisdom of the Understanding, it first enters into the Affection, and thus passeth,
and

and Affection is only perceived by a certain Pleasure in Thinking, Speaking, and Acting, which is not attended to; That nevertheless it's Origin is thence, is evident from this Consideration, that every one wills what he loves, and that he doth not will what he doth not love.

365. II. THAT THE LIFE OF MAN IN ITS PRINCIPLES IS IN THE BRAINS, AND IN IT'S PRINCIPIATES IN THE BODY; In its Principles is in it's Beginnings [*Primis*], and in it's Principiates is in the Parts produced and formed from it's Beginnings; and by Life in its Principles, is meant the Will and the Understanding. These two are what in the Brains are in their Principles, and in the Body in their Principiates. That the Principles or Beginnings of Life are in the Brains, is manifest 1. From Sense itself, in that when a Man applies his Mind to any Thing and thinks, he perceives that he thinks in the Brain; he draws inwardly as it were his Eye-sight, and keeps his Forehead intense, and perceives that there is inwardly a Speculation, chiefly within the Forehead, and somewhat above. 2. From the Formation of Man in the Womb, in that the Brain or the Head is the First, and that this, for a long Time afterwards, is larger than the Body. 3. That the Head is above,
and

and the Body below; and it is according to Order, that Superiors should act upon Inferiors, and not *vice versa*. 4. That when the Brain is hurt either in the Womb, or by a Wound, or by Disease, or by too great Application, Thought is debilitated, and sometimes the Mind is delirious. 5. That all the external Senses of the Body, which are the Sight, Hearing, Smell, Taste, together with the general Sense, which is the Feeling, as also the Speech, are in the anterior Part of the Head, which is called the Face, and have immediate Communication by Fibres with the Brain, and derive thence their sensitive and active Life. 6. Hence it is that the Affections which are of the Love appear in a certain Image in the Face, and that the Thoughts which are of the Wisdom appear in a certain Light in the Eyes. 7. From Anatomy it is also known, that all the Fibres from the Brains descend into the Body through the Cervix, and not any ascend from the Body through the Cervix into the Brains; and where the Fibres are in their Principles and Beginnings, there Life is in it's Principles and Beginnings: Who can bear to deny that the Origin of Life is, where the Origin of Fibres is. 8. Ask any one who is in common Perception, where is your Thought, or where do you think, and he will answer, in
his

his Head ; but afterwards ask any one, who has assigned to the Soul it's Seat, either in some particular Gland, or in the Heart, or elsewhere, where is Affection and it's consequent Thought in it's Beginning, is it not in the Brain ? and he will answer no, or that he does not know ; the Reason of this Want of Knowledge may be seen above, n. 361.

366. III. THAT AS THE LIFE IS IN IT'S PRINCIPLES, SUCH IT IS IN THE WHOLE AND IN EVERY PART. In Order that this may be perceived, it shall be declared where those Principles in the Brains are, and how they are derived. Where those Principles in the Brains are, is evident from Anatomy ; from this Science it is known that there are two Brains, and that they are continued from the Head into the Spine ; and that they consist of two Substances, which are called the cortical Substance, and the medullary Substance ; and that the cortical Substance consists of innumerable as it were little Glands, and the medullary Substance of innumerable as it were Fibres : Now forasmuch as these little Glands are the Heads of the Fibrils, they are also their Principles ; for the Fibres begin from them, and then proceed, and successively collect themselves into Nerves, and when they are fasciculated or become

2 Y Nerves,

Nerves, they descend to the Organs of the Senses in the Face, and to the Organs of Motion in the Body, and form them: Consult any one who is skilful in the Science of Anatomy and you will be confirmed. This cortical or glandular Substance constitutes the Surface of the Brain, as also the Surface of the *Corpora striata*, from which the *Medulla oblongata* proceeds, and constitutes the middle of the Cerebellum, and also the middle of the Spinal Marrow: But the medullary or fibrillary Substance begins and proceeds thence every where, and of this the Nerves are composed, from which all Things of the Body are derived: That this is the Case, we are taught by ocular Demonstration. He who knows these Things either from a Knowledge of Anatomy, or by Confirmation from those who are in that Science, may see that the Principles of Life are in no other Place than where the Beginnings of the Fibres are, and that the Fibres cannot proceed from themselves, but from those Principles. These Principles, or Beginnings, are what appear as little Glands, almost innumerable; the Multitude of them may be compared to the Multitude of the Stars in the Universe; and the Multitude of Fibrils from them may be compared to the Multitude of Rays proceeding from the Stars,
and

and which convey their Heat and Light to the Earth. The Multitude of these Glands may also be compared to the Multitude of angelic Societies in the Heavens, which also are innumerable, and in similar Order, as hath been told me, and the Multitude of Fibrils going out of these Glands, may be compared to spiritual Truths and Goods, which in like Manner flow from them as Rays. Thence it is, that Man is as it were an Universe, and as it were a Heaven in its least Form; as hath been said and shewn in divers Places above. From these Considerations it may appear, that as the Life is in its Principles, such it is in its Principiates; or as the Life is in its Beginnings in the Brains, such it is in the Parts derived from them in the Body.

367. IV. THAT THE LIFE THROUGH THESE PRINCIPLES IS FROM EVERY PART IN THE WHOLE, AND FROM THE WHOLE IN EVERY PART, is because the Whole, which is the Brain and the Body taken together, originally consists of nothing but Fibres which proceed from their Beginnings in the Brains; they have no other Origin, as is evident from what was shewn above, n. 366; hence the Whole is from every Part: That the Life also through these Principles is in every Part from the Whole, is, because the Whole administers to

every Part it's Task and Requirement, and thereby causeth the Part to be in the Whole; in a Word, the Whole exists from it's Parts, and the Parts subsist from the Whole: That there is such a reciprocal Communion, and thereby a Conjunction, is evident from many Things in the Body. For it is the same there as in a City, Commonwealth, and Kingdom, in that the Community exists from Men which are it's Parts, and that the Parts or Men subsist from the Community. The Case is similar with every Thing, which is in any Form; especially in Man.

368. V. AS THE LOVE IS, SUCH IS THE WISDOM, AND CONSEQUENTLY SUCH IS THE MAN: For as the Love and Wisdom are, such are the Will and Understanding, inasmuch as the Will is the Receptacle of Love, and the Understanding is the Receptacle of Wisdom, as was shewn above, and these two make the Man, and his Quality. Love is manifold, and so manifold that it's Varieties are indefinite; as may appear from the human Race on Earth and in the Heavens; there doth not exist any one Man, or one Angel, so like another, that there is no Distinction; it is the Love which distinguishes, for every one is his own Love: It is supposed that Wisdom distinguishes, but Wisdom is from Love, being

being it's Form; for Love is the Effence of Life, and Wisdom is the Existence of Life from that Effence. It is believed in the World that the Understanding makes the Man; but this is believed, because the Understanding can be elevated into the Light of Heaven, as was shewn above, and so Man may appear wise, but still so much of the Understanding as transcends, that is, which is not of the Love, this appears indeed to be the Man's, and consequently that the Man is such, but it is only an Appearance; for so much of the Understanding as transcends, is indeed of the Love of knowing and being wise, but it is not at the same Time of the Love of applying to Life that which it knoweth and is wise in; wherefore this in the World either recedes in Time, or abides without the Things of the Memory, as it were deciduous in the extreme Boundaries; wherefore after Death it is separated, and there remains no more than what accords with the proper Love of the Spirit. Forasmuch as Love makes the Life of Man, and so the Man himself, therefore all the Societies in Heaven, and all the Angels in those Societies, are disposed according to the Affections which are of Love, and no Society, and no Angel in any Society according to any Thing of the Understanding separate from his Love. It is
the

the same in the Hells, and in their Societies, but according to Loves' opposite to celestial Loves. From these Considerations it may appear, that as the Love is, such is the Wisdom, and that consequently such is the Man.

369. It is acknowledged indeed, that Man is such as is his ruling Love, but only such as to his Mind and Soul [*quoad mentem et animam*], and not as to his Body, therefore not totally such: But from much Experience in the spiritual World it hath been made known to me, that Man from Head to Foot, or from the first Principles in the Head to the Ultimates in the Body, is such as his Love is: for all in that World are Forms of their own Love, the Angels Forms of celestial Love, and the Devils Forms of infernal Love, the latter being deformed in Face and in Body, but the former being beautiful in Face and in Body; and when their Love is assaulted, their Faces are changed, and if it is much assaulted, they disappear totally; this is peculiar in that World; the Reason why it so happens is, because their Body makes one with their Mind. From what hath been said above, it is evident, why all Things of the Body are Principiates, that is, Contextures consisting of Fibres from their Principles, which are Receptacles of Love and Wisdom, and that such as the Principles are,

are, such must also the Principiates be, wherefore whithersoever the Principles tend, the Principiates follow, they cannot be separated. Hence it is, that he who elevates his Mind to the Lord, is totally elevated to the Lord; and that he who debases his Mind to Hell, is totally debased to it: Wherefore the whole Man, according to his Life's Love, goes either to Heaven or to Hell. It is a Tenet of angelic Wisdom, that the Mind of Man is a Man, because God is a Man; and that the Body is the External of the Mind which feels and acts; and that thus they are one, and not two.

370. It is to be observed, that the Forms themselves of the Members, Organs and Viscera, as to their essential Contexture, consist of Fibres arising from their Principles or Beginnings in the Brains, but that they are fixed by Substances and Matters such as are in the Earth, and from the Earth in the Air and Æther, which is done by Means of the Blood; wherefore that all Things of the Body may subsist in their Formation, and thus be permanent in their Functions, Man is to be nourished by material Food, and constantly renewed.

371. That there is a Correspondence of the Will with the Heart, and of the Under-

derstanding with the Lungs. This we shall prove in the following Series. I. That all Things of the Mind relate to the Will and the Understanding, and all Things of the Body to the Heart and the Lungs. II. That there is a Correspondence of the Will and the Understanding with the Heart and the Lungs, and thence a Correspondence of all Things of the Mind with all Things of the Body. III. That the Will corresponds to the Heart. IV. That the Understanding corresponds to the Lungs. V. That by this Correspondence may be discovered many Arcana concerning the Will and the Understanding, thus also concerning Love and Wisdom. VI. That the Mind of Man is his Spirit, and that the Spirit is a Man, and that the Body is the External by which the Mind or Spirit thinks and acts in its World. VII. That the Conjunction of the Spirit of Man with his Body is by the Correspondence of his Will and Understanding with his Heart and Lungs, and their Disjunction by the Want of Correspondence.

372. I. THAT ALL THINGS OF THE MIND RELATE TO THE WILL AND THE UNDERSTANDING, AND ALL THINGS OF THE BODY TO THE HEART AND THE LUNGS. By the Mind is meant no other than the Will and the Understanding, which in their Complex are
all

all Things which affect a Man, and which a Man thinks, therefore they are all the Things which are of the Affection and Thought of a Man; the Things which affect a Man are of his Will, and the Things which a Man thinks are of his Understanding. That all Things of the Thought of a Man are of his Understanding, is known, because a Man thinks from his Understanding; but that all Things of the Affection of a Man are of his Will, is not so well known; the Reason why it is not so well known, is, because a Man when he thinks, does not attend to the Affection, but only to the Things which he thinks; as when he hears a Person speaking, he does not attend to the Sound, but to the Speech itself, when nevertheless the Affection in Thought is similar to the Sound in Speech, wherefore from the Sound of the Speaker is known his Affection, and from his Speech his Thought. The Reason why the Affection is of the Will, is, because all Affection is of Love, and the Receptacle of Love is the Will, as was shewn above. He who doth not know that the Affection is of the Will, confounds the Affection with the Understanding, for he says it is one with Thought, when nevertheless they are not one, but they act as one; that they are confounded, is evident from common Speech, when it is said,

I think to do this, that is, I will to do this; but that they are two, is also evident from common Speech, when it is said, I will [to] think of this, and when he thinks of it, the Affection of the Will is in the Thought of the Understanding, as Sound is in Speech, as hath been said. That all Things of the Body have Relation to the Heart and the Lungs, is known; but that there is a Correspondence of the Heart and the Lungs with the Will and the Understanding, is not known; wherefore this Matter shall be treated of in what follows.

373. Forasmuch as the Will and the Understanding are Receptacles of Love and Wisdom, therefore they are two organic Forms, or Forms organized from the purest Substances; for they must needs be such in Order to their being Receptacles: It is no Objection, that their Organization is not manifest to the Eye, being within the Sight of it *, even when exalted by Microscopes: Very small Insects also are within the Sight, in which there are also Organs of Sense and Motion, for they feel, and walk, and fly; that they also have Brains, Hearts, Lungs with Air-pipes, and Viscera,

* By this Expression of being WITHIN THE SIGHT, as here used by our Author, is meant that they cannot be comprehended by EXTERNAL Vision, being too minute to affect it's gross Organs, and thus being in a State as it were INTERIOR to that of the corporeal Eye.

hath been discovered from the Anatomy of them by the skilful through the Assistance of Microscopes; and whereas the very small Insects themselves are not manifest to the Sight, and still less the Viscera of which they consist, and it is not denied that they are organized even to every Particular in them, how then can it be said, that the two Receptacles of Love and Wisdom, which are called the Will and the Understanding, are not organic Forms? How can Love and Wisdom, which are Life from the Lord, act upon what is not a Subject, or upon any Thing which doth not substantially exist? How can Thought be otherwise inherent, and any one speak from Thought which is not inherent? Is not the Brain, where Thought exists, full, and every Thing therein organized? The organic Forms themselves appear there to the naked Eye, and there are extant in the cortical Substance the Receptacles of the Will and the Understanding in their Principles [Beginnings], where there are seen as it were little Glands, concerning which see above, n. 366. Do not, I beseech you, think of these Things from an Idea of a Vacuum, a Vacuum is nothing, and in nothing there is nothing, and from nothing nothing exists; concerning the Idea of a Vacuum, see above, n. 82.

374. II. THAT THERE IS A CORRESPONDENCE OF THE WILL AND THE UNDERSTANDING WITH THE HEART AND THE LUNGS, AND THENCE A CORRESPONDENCE OF ALL THINGS OF THE MIND WITH ALL THINGS OF THE BODY: This is new, because it hath not heretofore been known, by Reason that it was not known what Spiritual is, and what is its Difference from Natural, and therefore it was not known what Correspondence is; for there is a Correspondence of spiritual Things with natural Things, and by it a Conjunction of them. It is said that heretofore it was not known, what Spiritual is, and what it's Correspondence is with Natural, and consequently what Correspondence is, but still both might have been known; who doth not know that Affection and Thought are spiritual, and thence that all Things of Affection and Thought are spiritual? Who doth not know that Action and Speech are natural, and thence that all Things which are of Action and Speech are natural? Who doth not know, that Affection and Thought, which are spiritual, cause a Man to act and speak? Who may not thence know what Correspondence is, of Things spiritual with Things natural? Doth not Thought cause the Tongue to speak, and Affection together with Thought cause the Body to Act? They

They are two distinct Things, I can think and not speak, and I can will and not act, and it is known that the Body doth not think and doth not will, but that the Thought falls into Speech, and the Will into the Action. Doth not the Affection shine forth in the Face, and present therein a Type of itself? This every one knows; is not the Affection, considered in itself spiritual, and the Changes of the Face, which are also called the Countenance, natural? Who might not thence have concluded that there is a Correspondence, and consequently that there is a Correspondence of all Things of the Mind with all Things of the Body? And forasmuch as all Things of the Mind have Relation to Affection and Thought, or what is the same, to the Will and the Understanding, and all Things of the Body to the Heart and the Lungs, that there is a Correspondence of the Will with the Heart, and of the Understanding with the Lungs. That such Things have not been known, although they might have been known, is by Reason, that Man was become so external, that he would acknowledge nothing but what was natural; this was the Delight of his Love, and thence the Delight of his Understanding, wherefore to elevate his Thought above the natural Principle to any Thing spiritual separate from the natural,

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was unpleasant to him ; therefore he could not think otherwise from his natural Love and Delight, than that the spiritual Principle was a purer natural Principle, and that Correspondence was somewhat flowing in by Continuity : Yea the mere natural Man cannot think any Thing separate from what is natural, this to him being nothing. A further Reason why these Things have not heretofore been seen and known, is, because all the Things of Religion, which are called Spiritual, have been removed out of the Sight of Man by this Dogma received in the whole Christian World, that Things Theological, which are spiritual, and which the Councils and certain Leaders in the Church have concluded upon, are blindly to be believed, because, say they, they transcend the Understanding ; thence some have thought the spiritual Principle to be like a Bird which flieth above the Air in the Æther where the Eye-sight doth not reach ; when nevertheless it is like a Bird of Paradise, which flieth near the Eye, and toucheth it's Pupil with it's beautiful Wings, and wisheth to be seen : By the Sight of the Eye is meant the Sight of the Understanding.

375. The Correspondence of the Will and the Understanding with the Heart and the Lungs cannot be nakedly confirmed, that is,
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by Things, rational alone, but it may by Effects; the Case herein is similar as with the Causes of Things, these indeed may be seen rationally, but not clearly except by Effects, for the Causes are in the Effects, and give themselves to be seen through them; neither doth the Mind before confirm itself concerning Causes; the Effects of this Correspondence shall be delivered in what follows. But lest any one with Respect to this Correspondence should fall into Ideas taken from Hypotheses concerning the Soul, let him first read over those Things which are shewn in the preceding Article, as in n. 363, 364; That the Love and Wisdom, and thence the Will and Understanding constitute the Life itself of Man, n. 365. That the Life of Man, in it's Principles, is in the Brains, and in it's Principiates in the Body, n. 366. That as the Life is in it's Principles, such it is in the Whole and in every Part, n. 367. That the Life through these Principles, is from every Part in the Whole, and from the Whole in every Part, n. 368. That as the Love is, such is the Wisdom, and consequently such is the Man.

376. Here, for the Sake of Confirmation, it is permitted to adduce a Representation of the Correspondence of the Will and the Understanding

standing with the Heart and the Lungs, which was seen in Heaven among the Angels: They by a wonderful Fluxion into Convolutions [*Fluxionem in Gyros*] which no Words can express, formed somewhat like a Heart and Lungs, with all the interior Contextures which are in them, and then followed the Flux of Heaven; for Heaven makes an Effort into such Forms [*connititur in Tales Formas*] from the Influx of Love and Wisdom from the Lord; and thus they represented the Conjunction of the Heart and Lungs, and then at the same Time their Correspondence with the Love of the Will, and the Wisdom of the Understanding; this Correspondence and Union they called the heavenly Marriage, saying that the Case is the same in the whole Body, and in every one of it's Members, Organs and Viscera, as with the Things appertaining to the Heart and the Lungs therein; and where the Heart and Lungs do not act, each in their Turn, there cannot exist any Motion of Life from any voluntary Principle, nor any Sense of Life from any intellectual Principle.

377. Forasmuch as in what follows the Correspondence of the Heart and the Lungs with the Will and the Understanding is treated of, and upon this is founded the Correspondence
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of all Things of the Body, which are called Members of the Whole; Organs of the Senfes, and Vifcera of the Body; and forasmuch as the Correspondence of Things natural with Things fpiritual hath not hitherto been known, and neverthelefs is amply fet forth in two Works, whereof the one treateth concerning HEAVEN AND HELL, and the other concerning the fpiritual Senfe of the Word in Genefis and Exodus, which is called ARCANA CŒLESTIA, I fhall here point out what is written and fhewn concerning Correspondence in thofe two Works. In THE WORK CONCERNING HEAVEN AND HELL, Of the Correspondence of all Things of Heaven with all Things of Man, n. 87 to 102. Of the Correspondence of all Things of Heaven with all Things of the Earth, n. 103 to 115. In the Work concerning the fpiritual Senfe of the Word in Genefis and Exodus, which is called ARCANA CŒLESTIA, Of the Correspondence of the Face and it's Looks with the Affections of the Mind, n. 1568. 2988. 3631. 4796. 4797. 4880. 5195. 5168. 5695. 9306. Of the Correspondence of the Body as to it's Gefures and Actions with Things intellectual and voluntary, n. 2988. 3632. 4215. Of the Correspondence of the Senfes in general, n. 4318, to 4330. Of the Correspondence of the Eyes and their

Sight, n. 4403, to 4420. Of the Correspondence of the Nose and of the Smell, n. 4624, to 4634. Of the Correspondence of the Ears and of the Hearing, n. 4652. to 4660. Of the Correspondence of the Tongue and of the Taste, n. 4791, to 4805. Of the Correspondence of the Hands, Arms, Shoulders, and Feet, n. 4931, 4953. Of the Correspondence of the Loins and Members of Generation, n. 5050, to 5062. Of the Correspondence of the interior Viscera of the Body, in particular of the Stomach, of the Thymus Gland, of the Receptacle and Ducts of the Chyle, of the Mesentery, n. 5171, to 5180, 5189. Of the Correspondence of the Spleen, n. 9698. Of the Correspondence of the Peritoneum, the Kidneys and the Bladder, n. 5377, to 5396. Of the Correspondence of the Liver, also of the hepatic, cystic and pancreatic Ducts, n. 5183, to 5185. Of the Correspondence of the Intestines, n. 5392, to 5395. 5379. Of the Correspondence of the Bones, 5560, to 5564. Of the Correspondence of the Skin, n. 5552, to 5573. Of the Correspondence of Heaven with Man, n. 911. 1900. 1982. 2996. 2998. 3624, to 3649. 3741, to 3745. 3884. 4091. 4279. 4423. 4524. 4525. 6013. 6057. 9279. 9632. That all Things, which are in the natural World and it's three Kingdoms,

Kingdoms, correspond to all Things which appear in the spiritual World, n. 1632. 1881. 2758. 2890, to 2893. 2897, to 3043. 3213, to 3227. 3483. 3624, to 3649. 4044. 4053. 4156. 4366. 4939. 5116. 5377. 5428. 4477. 8211. 9280. That all Things which appear in the Heavens are Correspondences, n. 1521. 1532. 1619, to 1625. 1807. 1808. 1971. 1974. 1977. 1980. 1981. 2299. 2601. 3213, to 3226. 4348. 3350. 3457. 3485. 3748. 9481. 9570. 9576. 9577. The Correspondence of the literal Sense of the Word, and it's spiritual Sense, is there every where treated of, concerning which see also the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 5, to 26. 27, to 69.

378. III. THAT THE WILL CORRESPONDS TO THE HEART, cannot so clearly appear separately, as from the Will viewed in it's Effects, according to what hath been said above: Separately it may appear from this, that all the Affections which are of Love induce Changes in the Heart as to its Motions, as is evident from the Pulsation of the Arteries, which act synchronously with the Heart; it's Changes and Motions according to the Affections of Love are innumerable; those which are felt by the Finger are only, that it beats slow or quick, high or low, soft or hard,

equal or unequal, and so on ; therefore otherwise in Joy than in Sadness, otherwise in Tranquility of Mind than in Anger, otherwise in Intrepidity than in Fear, otherwise in hot Diseases than in cold, and so on. Forasmuch as the Motions of the Heart, which are called it's Systole and Diastole, are so changed and varied according to the Affections of any one's Love, therefore many of the Ancients, and from them some of the Moderns have ascribed the Affections to the Heart, and have also assigned their Habitation there ; hence in common Conversation we speak of a magnanimous and a timid Heart, a joyful and a sad Heart, a soft and a hard Heart, a great and a little Heart, a whole and a broken Heart, a fleshy and a stony Heart ; we speak also of being fat, soft and meek in Heart, and of giving the Heart to do a Thing, of giving one Heart, of giving a new Heart, of treasuring up in the Heart, of receiving in the Heart, of not coming up to the Heart, of hardening the Heart, of being a Friend at Heart ; Hence too the Terms Concord, Discord, Vecord* [malicious Madness] and other similar Expressions which are of Love and it's Affections. In

* It may be necessary to inform the unlearned Reader, that these three Terms are compounded each of a Preposition, and the Latin Word COR, which signifies Heart.

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like Manner the Word speaketh, by Reason that the Word is written by Correspondences. Whether you say the Love or the Will, it is the same, because the Will is the Receptacle of the Love, as was said above.

379. That in Man, and in every Animal, there is vital Heat, is known, but whence it's Origin is, is not known; every one speaks of it from Conjecture, wherefore they who did not know any Thing of the Correspondence of Things natural with Things spiritual, have ascribed it's Origin, some to the Heat of the Sun, some to the Activity of Parts, some to Life itself, but forasmuch as they did not know what Life is, they proceeded no farther than barely to say so. But he who knoweth, that there is a Correspondence of Love and it's Affections with the Heart and it's Derivations, may know that Love is the Origin of vital Heat; for Love proceeds from the spiritual Sun where the Lord is, as Heat, and is also felt by the Angels as Heat; this spiritual Heat, which in it's Essence is Love, is what flows by Correspondence into the Heart and it's Blood, and gives it Heat, and at the same Time vivifies it [gives Life]: That a Man, according to his Love and it's Degree, is heated, and as it were fired, and that according to it's Decrease he waxeth torpid and cold, is known; for it
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is felt and seen, it is felt from the Heat of the whole Body, and it is seen from the Redness of the Face ; and on the other Hand, it's Extinction is felt from the Coldness of the Body, and is seen from the Paleness of the Face. Forasmuch as Love is the Life of Man, therefore the Heart is the first and ultimate Principle of his Life : And forasmuch as Love is the Life of Man, and the Soul operates it's Life in the Body by the Blood, therefore Blood in the Word is called Soul, Genesis ix. 4. Levit. xvii. 14. What is meant by Soul in various Senses, will be said in what follows.

380. The Blood being red is grounded also in the Correspondence of the Heart and the Blood with Love and it's Affections ; for in the spiritual World there are Colours of all Kinds, the red and white Colours are their Fundamentals, and the rest derive their Varieties from them and their Opposites, which are a dusky fiery Colour, and black ; the red Colour there corresponds to Love, and the white corresponds to Wisdom. The Reason why the red Colour corresponds to Love is, because it derives it's Origin from the Fire of the Sun of that World, and the Reason why the white Colour corresponds to Wisdom, is, because it derives it's Origin from the Light of the same Sun, and forasmuch as there is a Correspondence

ence of Love with the Heart, therefore the Blood cannot be otherwise than red, and indicate it's Origin. Hence it is that in the Heavens, where Love to the Lord is predominant, the Light is flame-coloured, and the Angels there are clothed in purple Garments; and in the Heavens where Wisdom is predominant, the Light is white, and the Angels there are clothed in white Linen Garments.

381. The Heavens are distinguished into two Kingdoms, whereof the one is called the celestial, and the other the spiritual Kingdom; in the celestial Kingdom Love to the Lord is predominant, and in the spiritual Kingdom Wisdom from that Love is predominant: That Kingdom, where Love is predominant, is called the *CARDIAC* Kingdom of Heaven; and that Kingdom, where Wisdom is predominant, is called the **PULMONIC* Kingdom of Heaven. It is to be noted, that the universal angelic Heaven in it's Complex resembles one Man, and before the Lord appears as one Man; wherefore the Heart thereof constitutes one Kingdom, and the Lungs constitute another; for there is a *CARDIAC* and

* It may here again be expedient to acquaint the unlearned Reader, that the Term *CARDIAC* is derived from the Latin Word *COR* which signifies Heart, and that the Term *PULMONIC* is derived from the Latin Word *PULMO* signifying the Lungs.

PULMONIC Motion in common in the whole Heaven, and thence in particular in each Angel; and the common cardiac and pulmonic Motion is from the Lord alone, because from him alone is Love and Wisdom: For in the Sun, where the Lord is, and which is from the Lord, there are those two Motions, and thence in the angelic Heaven, and in the Universe: Abstract Space, and think of Omnipresence, and you will be confirmed that it is so. That the Heavens are distinguished into two Kingdoms, the celestial and the spiritual, may be seen in the Work concerning HEAVEN AND HELL, n. 26, 27, 28; and that the universal angelic Heaven in it's Complex resembles one Man, in the same Work, n. 59 to 87.

382. IV. THAT THE UNDERSTANDING CORRESPONDS TO THE LUNGS: This follows from what hath been said concerning the Correspondence of the Will with the Heart; for there are two Things which rule in the spiritual Man, or in the Mind, the Will and the Understanding, and there are two Things which rule in the natural Man, or in the Body, the Heart and the Lungs; and there is a Correspondence of all Things of the Mind with all Things of the Body, as was said above: Hence it follows, that whilst the Will corresponds to the

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the Heart, the Understanding corresponds to the Lungs. Every one also may perceive in himself, that the Understanding corresponds to the Lungs, as well from his Thought as from his Speech: FROM THOUGHT thus; no one can think unless the Breath of the Lungs concurs and accords, wherefore when he thinks tacitly he breathes tacitly, if he thinks deeply [*alte*] he breathes deeply, he draws in and relaxes, compresses and elevates the Lungs according to his Thought, consequently according to the Influx of Affection from Love, either slowly, hastily, eagerly, mildly, or attentively; yea, if he holds his Breath altogether, he cannot think, except in his Spirit from it's Respiration, which is not manifestly perceived. FROM SPEECH thus; there doth not flow from the Mouth the smallest Expression without the Assistance and Help of the Lungs, for Sound, which is articulated into Words, all exists from the Lungs by the Trachea and Epiglottis; wherefore the Speech, according to the Inflation of those Bellows, and the Opening of their Passage, is raised even unto Clamour, and according to their Contraction is diminished, and if the Passage is closed, Speech ceases with Thought.

383. Forasmuch as the Understanding corresponds to the Lungs, and thence Thought

corresponds to the Respiration of the Lungs, therefore by Soul and Spirit in the Word is signified the Understanding; as where it is said, "Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul," Matth. xxii. 37. "That God will give a new Heart and a new Spirit," Ezek. xxxvi. 26. Psalm li. 10: That the Heart signifieth the Love of the Will, was shewn above; hence by the Soul and Spirit is signified the Wisdom of the Understanding. That by the Spirit of God, which is also called the Holy Ghost [Spirit], is meant the Divine Wisdom, and thence Divine Truth, whereby Man hath Illustration, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 50, 51. Hence it is, that "The Lord breathed on his Disciples, and said receive ye the HOLY GHOST," John xx. 22. Hence also it is said, that "Jehovah God breathed into the Nostrils of Adam the Breath of Lives, and he became a living Soul," Gen. ii. 7. and that he said to the Prophet, "Prophecy unto the Wind, and say unto the Wind, come from the four Winds, O Breath, and breathe upon these Slain, that they may live," Ezek. xxxvii. 9; and in like Manner in other Places: Hence it is that the Lord is called THE BREATH OF THE NOSTRILS, and also THE BREATH OF LIFE.

LIFE. Forasmuch as the Breath passeth through the Nostrils, therefore by them is signified Perception; and an intelligent Person is said to be of an acute Nostril*, and one who is not intelligent to be of a dull Nostril. From the same Ground it is, that Spirit [Breath] and Wind in the Hebrew, and in some other Languages, are expressed by one Word; for the Word Spirit derives it's Origin from Animation [*Animatio*], wherefore also when a Man dies it is said that he gives up the Ghost [*emittat Animam*]. From the same Ground also it is that Man believes, that a Spirit is Wind, or somewhat aerial, such as is the Breath which is breathed out from the Lungs, and in like Manner of the Soul. Hence it may appear that by loving God with all the Heart and all the Soul, is meant with all the Love and all the Understanding; and that by giving a new Heart and a new Spirit, is meant a new Will and a new Understanding. Forasmuch as Spirit signifies Understanding, therefore it is said of Bezaleel, "That he" "was filled with the Spirit of Wisdom, of In-

* The learned Reader will need no Information that this is a Form of Speaking common with the Latin Writers, and that the Expressions here used by our Author, ACUTÆ NARIS, and OBESÆ NARIS, were generally applied to denote the different Characters of an intelligent and unintelligent Person.

“telligence, and of Knowledge,” Exod. xxxi. 3, and of Joshua; “That he was filled with “the Spirit of Wisdom,” Deut. xxxiv. 9, and Nebuchadnezzar faith of Daniel, “That the “excellent Spirit of Knowledge, of Intelligence, and of Wisdom, was in him,” Dan. vi. 3, and in Ifaiah it is said, “They that erred “in Spirit shall have Intelligence?” xxix. 24. The same in many other Places.

384. Forasmuch as all Things of the Mind have Relation to the Will and the Understanding, and all Things of the Body to the Heart and the Lungs, therefore in the Head there are two Brains, and they distinct from each other as the Will and the Understanding are, the Cerebellum is particularly for the Will, and the Cerebrum is particularly for the Understanding; in like Manner the Heart and the Lungs in the Body are distinct from the other Viscera there; they are separated by the Diaphragm, and are inclosed in their proper Covering, which is called the Pleura, and constitute that Part of the Body which is called the Breast. In the other Parts of the Body, which are called the Members, Organs, and Viscera, these two are conjoined, wherefore also there are Pairs, as of the Arms and Hands, of the Loins and Feet, of the Eyes, of the Nostrils; in the Body, of the Kidneys, Ureters,

Ureters, &c. and the Viscera, which are not Pairs, are divided into Right and Left; besides the Brain itself is divided into two Hemispheres, the Heart itself into two Ventricles, and the Lungs themselves into two Lobes; and the Right of them hath Relation to the Good of Truth, and the Left to the Truth of Good, or what is the same, the Right hath Relation to the Good of Love, from whence cometh the Truth of Wisdom, and the Left to the Truth of Wisdom from the Good of Love: And forasmuch as the Conjunction of Good and Truth is reciprocal, and by that Conjunction there is made as it were a One, therefore also those Pairs in Man act together and conjointly in their Functions, Motions and Senses.

385. V. THAT BY THIS CORRESPONDENCE MAY BE DISCOVERED MANY ARCANA CONCERNING THE WILL AND THE UNDERSTANDING, THEREFORE ALSO CONCERNING LOVE AND WISDOM. In the World it is scarcely known what the Will is, and what Love is, inasmuch as Man cannot love, and from Love will from himself, in like Manner as he can understand and think as from himself: just for Instance as he cannot from himself act upon the Heart to make it move itself, as he can act upon the Lungs to make them

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respire from himself: Now forasmuch as it is scarcely known in the World what the Will and Love are, and yet it is known what the Heart and Lungs are, for the two latter are Objects of Sight and may be seen, and also are seen and described by Anatomists; whereas the Will and the Understanding are not Objects of Sight, and cannot be seen, therefore when it is known that they correspond, and by Correspondence act as one, many Arcana may be discovered concerning the Will and the Understanding, which otherwise cannot be discovered; as concerning the Conjunction of the Will with the Understanding, and the reciprocal Conjunction of the Understanding with the Will; or concerning the Conjunction of Love with Wisdom and the reciprocal Conjunction of Wisdom with Love; also concerning the Derivation of Love into Affections, and concerning the Consociations of the Affections, and their Influx into the Perceptions and Thoughts, and at length according to Correspondence into the Acts and Senses of the Body. These and more Arcana may both be discovered and demonstrated from the Conjunction of the Heart and the Lungs, and from the Influx of the Blood from the Heart into the Lungs, and it's reciprocal Influx from the Lungs into the Heart, and thence through

through the Arteries into all the Members, Organs and Viscera of the Body.

386. VI. THAT THE MIND OF MAN IS HIS SPIRIT, AND THAT THE SPIRIT IS A MAN, AND THAT THE BODY IS THE EXTERNAL, BY WHICH THE MIND OR SPIRIT THINKS AND ACTS IN IT'S WORLD. That the Mind of Man is his Spirit, and that the Spirit is a Man, is difficult to be believed by those who have thought, that the Spirit is Wind, and that the Soul is as it were somewhat ethereal, such as is the Breath expired from the Lungs, for they say how can Spirit be a Man, when it is Spirit; and how can the Soul be a Man when it is the Soul; in like Manner they think of God because he is called a Spirit. This Idea of the Spirit and the Soul they have derived from hence, that Spirit and Wind in some Languages are expressed by one Word; also from this Circumstance, that when a Man dies, it is said that he gives up the Ghost [the Spirit or Soul], and that Life returns, when the Spirit or Breath of the Lungs returns in Persons who had been suffocated or in a Swoon, and forasmuch as they do not then perceive any Thing but Wind and Air, they judge from the Eye and bodily Sense, that the Spirit and Soul of Man after Death is not a Man. From this corporeal Judgment
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of the Spirit and Soul various Hypotheses have arisen, which have given Birth to a Belief, that Man doth not become Man till the Day of Judgment, and that in the mean Time he abides in some Place or other, and waits for Reunion, according to what was said in the CONTINUATION OF THE LAST JUDGMENT, n. 32 to 38. Forasmuch as the Mind of Man is his Spirit, therefore the Angels, who are also Spirits, are called Minds.

387. That the Mind of Man is his Spirit, and that the Spirit is a Man, is because by the Mind are meant all Things of the Will and the Understanding of Man, and these are in their Principles in the Brains and in their Principiates in the Body, therefore they are all Things of Man, as to their Forms; and this being the Case, the Mind, that is, the Will and the Understanding, actuates the Body and all it's Parts at Pleasure; for doth not the Body do whatsoever the Mind thinks and wills? The Mind directs the Ear to hear, disposes the Eye to see; the Mind moves the Tongue and Lips to speak; it actuates the Hands and Fingers to do whatsoever it pleases; and the Feet to walk whither it will: Is the Body thus any Thing but Obedience to it's Mind? Can the Body be such, unless the Mind in it's Principiates be in the Body? Is it
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consistent with Reason to think, that the Body acts from Obedience because the Mind so wills? At this Rate they would be two, one above and the other below, and the one would command and the other obey; forasmuch as this is not consistent with any Reason, it follows, that the Life of Man is in it's Principles in the Brains, and in it's Principiates in the Body, according to what was said above, n. 365; also that as the Life is in it's Principles, such it is in the Whole and in every Part, n. 366; and that the Life through these Principles is from every Part in the Whole, and from the Whole in every Part, n. 367. That all Things of the Mind have Relation to the Will and the Understanding, and that the Will and the Understanding are the Receptacles of Love and Wisdom from the Lord, and that these two constitute the Life of Man, hath been shewn in the preceding Pages.

388. From what hath now been said it may also be seen, that the Mind of Man is the Man himself; for the first Rudiment [*Tela*] of the human Form, or the human Form itself with all and every Thing appertaining to it, is from Principles continued from the Brain through the Nerves, according to what hath also been shewn above. This Form it is, into which Man comes after Death, and which is then

called a Spirit and an Angel, and which is in all Perfection a Man, but spiritual : His material Form, which is added and superinduced in the World, is not a human Form from itself, but from the above spiritual Form, being added and superinduced, in Order that Man may perform Uses in the natural World, and also carry along with him, from the purer Substances of the World, some fixed Continent for spiritual Things, and so continue and perpetuate his Life. It is a Tenet of Angelic Wisdom, that the Mind of Man, not only in general, but in every Particular, is in a perpetual Effort tending to the human Form, because God is a Man.

389. That Man may be Man, no Part must be wanting, neither in the Head nor in the Body, which exists in perfect Man ; for there is not any Thing there, which doth not enter into that Form, and constitute it ; for it is the Form of Love and Wisdom, which, viewed in itself, is Divine ; all the Determinations of Love and Wisdom are in it, which are infinite in God Man, but finite in his Image, which is Man, Angel and Spirit : If any Part was wanting which exists in Man, there would be wanting something of the Determination from Love and Wisdom corresponding to themselves, by which the Lord might be in Man from first
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Principles in Ultimates, and from his Divine Love by his Divine Wisdom provide Uses in the created World.

390. VII. THAT THE CONJUNCTION OF THE SPIRIT OF MAN WITH HIS BODY IS BY THE CORRESPONDENCE OF HIS WILL AND UNDERSTANDING WITH HIS HEART AND LUNGS, AND THEIR DISJUNCTION BY THE WANT OF CORRESPONDENCE. Forasmuch as hitherto it hath not been known that the Mind of Man, by which is meant the Will and Understanding, is his Spirit; and that the Spirit is a Man; and it hath not been known that the Spirit of Man hath a Pulse and Respiration, as well as his Body; it could not be known that the Pulse and Respiration of the Spirit in Man flow into the Pulse and Respiration of his Body, and produce them. Seeing therefore the Spirit of Man hath a Pulse and Respiration equally as well as his Body, it follows that there is a similar Correspondence of the Pulse and Respiration of the Spirit of Man, with the Pulse and Respiration of his Body; for the Mind, as was said, is his Spirit: wherefore when the Correspondence of these two Motions ceases, a Separation is effected, which is Death. A Separation or Death ensues, when the Body comes into such a State, from whatsoever Dis-

ease or Accident it be, that it cannot act as one with it's Spirit; for thus their Correspondence perishes, and with the Correspondence their Conjunction; not when the Respiration only ceases, but when the Pulsation of the Heart ceases; for so long as the Heart is moved, the Love with it's vital Heat remains, and preserves Life, as is evident from Swoons and from Suffocations, also from the State of Life of the Embryo in the Womb. In a Word, the Life of a Man's Body depends upon the Correspondence of it's Pulse and Respiration with the Pulse and Respiration of his Spirit, and when that Correspondence ceases, the Life of the Body ceases, and his Spirit departs, and continues it's Life in the spiritual World, which is so much like his Life in the natural World, that he does not know he is deceased. Several come into the spiritual World two Days after leaving the Body, for I have conversed with some after two Days.

391. That Spirits have equally a Pulse and Respiration, as well as a Man of the World in the Body, cannot be confirmed otherwise than from Spirits and Angels themselves, when Permission is given to converse with them; this Permission hath been given to me; wherefore, being questioned concerning this Matter, they said that they are equally Men as Men are in the World,

World, and that they alike have a Body, but a spiritual one, and that they feel alike the Pulsation of the Heart in the Breast, and of the Artery in the Wrist, as they who are Men in the natural World; on this Subject I have questioned many, and they all said alike. That the Spirit of Man respire in his Body, hath been given me to know from my own Experience; Leave was once given to the Angels to guide my Respiration [*Respirationem meam ducere*] and diminish it at Pleasure, and at length to stop it, until the Respiration of my Spirit only remained, which I then sensibly perceived: That the Like was done to me, when it was given to know the State of dying Persons, may be seen in the Work on HEAVEN AND HELL, n. 449. I have sometimes also been reduced to the Respiration of my Spirit alone, which I then sensibly perceived to be in Concord with the common Respiration of Heaven: Many Times also I have been in a similar State with the Angels, and likewise elevated to them into Heaven, and then in the Spirit out of the Body, and spake with them with a Respiration the same as in the World. From these and other living Documents it was evident to me, not only that the Spirit of a Man respire in his Body, but also after he has left the Body; and that the Re-
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spiration of the Spirit is so tacit, that it is not perceived by a Man, and that it flows into the manifest Respiration of the Body, just as Cause into Effect, and Thought into the Lungs, and by the Lungs into Speech: Hence also it is evident, that the Conjunction of the Spirit and the Body in Man, is by the Correspondence of the cardial and pulmonary Motion of both.

392. The Ground and Reason why these two Motions, the cardial and the pulmonary, exist and persist, is because the universal angelic Heaven, as well in general as in particular, is in these two vital Motions; and the Ground and Reason why the universal angelic Heaven is in them, is because the Lord from the Sun, where he himself is, and which is from him, infuses them; for that Sun operates these two Motions from the Lord: And forasmuch as all Things of Heaven and the World depend from the Lord by that Sun in such Connection from their Form, as a connected Work from it's first Principle to it's Ultimates, and forasmuch as the Life of Love and Wisdom is from him, and all the Powers of the Universe are from Life, it is evident that they have no other Origin. It follows, that their Variation is according to the Reception of Love and Wisdom.

393. Of

393. Of the Correspondence of these Motions more will be said in what follows, as what that Correspondence is with those who respire with Heaven, and what with those who respire with Hell; also what with those who speak with Heaven, and think with Hell, thus what it is with Hypocrites, assenting Flatterers, Dissemblers, and others.

394. That from the Correspondence of the Heart with the Will, and of the Understanding with the Lungs, may be known all Things which can be known of the Will and the Understanding, or of Love and Wisdom, consequently all that can be known of the Soul of Man. In the learned World many have laboured in an Enquiry concerning the Soul; but forasmuch as they knew nothing of the spiritual World, and of the State of Man after Death, they could not do otherwise than construct Hypotheses, not of the Nature of the Soul, but of it's Operation upon the Body: Of the Nature of the Soul, they could not have any other Idea, than as of some most pure Principle in Æther, and of it's Continent than as of Æther; on this Subject however they durst not publish much, lest they should attribute any Thing natural to
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the Soul, knowing that the Soul is spiritual. Now forasmuch as they had such a Conception of the Soul, and nevertheless it was known to them, that the Soul operates upon the Body, and produces all Things in it, which have Relation to it's Sense and Motion; therefore they laboured, as was observed, in an Enquiry concerning the Operation of the Soul upon the Body, which some said was effected by Influx, and some by Harmony: But forasmuch as by this Means nothing was discovered, in which the Mind, which is desirous to see the Ground of Things, can acquiesce, therefore it hath been given me to converse with Angels, and through their Wisdom to be enlightened concerning this Matter; it is a Tenet of this Wisdom, that the Soul of Man, which lives after Death, is his Spirit, and that this is in perfect Form a Man, and that the Soul of this Form is the Will and the Understanding, and that the Soul of these is Love and Wisdom from the Lord, and that these two are what constitute the Life of Man, which is from the Lord alone, and that the Lord, for the Sake of the Reception of himself by Man, causes Life to appear as if it was Man's; but lest Man should ascribe Life to himself as his own, and thus withdraw himself from the Reception of Him, the Lord also hath taught that the All
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of Love which is called Good, and the All of Wisdom which is called Truth, is from Him, and nothing of them from Man; and forasmuch as these two are Life, that the All of Life, which is Life, is from Him.

395. Forasmuch as the Soul, as to it's very Esse, is Love and Wisdom, and these two are from the Lord in Man, therefore in Man are created two Receptacles, which also are the Habitations of the Lord in Man, one for Love, and the other for Wisdom; that which is for Love is called the Will, and the other which is for Wisdom is called the Understanding: Now forasmuch as Love and Wisdom in the Lord are distinctly one; as may be seen above, n. 17 to 22; and the Divine Love is of his Divine Wisdom, and the Divine Wisdom is of his Divine Love, n. 34 to 39; and they in like Manner proceed from God-Man, that is, from the Lord; therefore in Man, these two Receptacles and Habitations, which are called the Will and the Understanding, are so created by the Lord, that they may be distinctly two, but still may act as one in every Operation and in every Sensation, for therein the Will and the Understanding cannot be separated. But in Order that Man may be enabled to become a Receptacle and Habitation, from the Necessity of the End, it was provided, that the Un-

derstanding of Man may be elevated above his proper Love into a certain Light of Wisdom, in the Love of which he is not, and by it see and be taught how he ought to live, that he may also come into that Love, and so enjoy Beatitude to Eternity. Now forasmuch as Man hath abused the Faculty of elevating his Understanding above his own proper Love [*Amor Proprius*], therefore he hath destroyed in himself that, which might have been the Receptacle and Habitation of the Lord, that is, of Love and Wisdom from the Lord, by making his Will the Habitation of Self-Love and the Love of the World, and his Understanding the Habitation of Confirmations of those Loves. This is the original Cause why these two Habitations, the Will and the Understanding, became the Habitations of infernal Love, and by Confirmations in their Favour, of infernal Thought, which in Hell they consider as Wisdom.

396. The Reason why the Love of Self and the Love of the World are infernal Loves, and that Man could come into them, and so destroy Will and Understanding in himself, is because the Love of Self and the Love of the World are by Creation celestial, for they are Loves of the natural Man subservient to spiritual Loves, as Foundations are subservient
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for Houses; for Man from the Love of Self and of the World wilheth well [*vult bene*] to his Body, he desireth to be fed, clothed, to have an Habitation, to consult the Good of his House, to seek after Functions for the Sake of Use, yea to be honoured according to the Dignity of the Affairs which he administers, for the Sake of Obedience, and also from the Pleasures of the World to be delighted and recreated, but all these for a certain End, which should be Use; for by these he is in a State to serve the Lord, and to serve his Neighbour, but when there is no Love of serving the Lord and serving his Neighbour, but only a Love of serving Self from the World, then that Love from celestial becomes infernal, for it causeth Man to immerse his Mind and Soul in his Proprium, which in itself is every Evil.

397. Now lest Man by his Understanding should be in Heaven, as he may be, and by his Will in Hell, and lest he should thus have a divided Mind, therefore after Death all of the Understanding, which is above his proper Love, is removed; whence it comes to pass that the Will and the Understanding in all at Length act as one; in those who are in Heaven the Will loves Good, and the Understanding thinks Truth; but in those who are in

Hell, the Will loves Evil, and the Understanding thinks what is False. Man does the same in the World when he thinks from his Spirit, which is the Case when he is alone, although many think otherwise when they are in the Body, which is the Case when they are not alone; the Reason why in this Case they think otherwise, is because they elevate their Understanding above the Proprium of their Will, or the Love of their Spirit. These Observations are in Order to shew, that the Will and the Understanding are two distinct Things, and that nevertheless they were created to act as one, and that they are forced to act as one after Death, if not before.

398. Now forasmuch as Love and Wisdom, and thence the Will and the Understanding, are what are called the Soul, and in what follows it is to be shewn how the Soul acts upon the Body, and operates all Things belonging to it, and this may be known from the Correspondence of the Heart with the Will, and of the Lungs with the Understanding; therefore by that Correspondence are discovered the following Propositions. I. That Love or the Will is the essential Life of Man. II. That Love or the Will constantly makes an Effort to the human Form, and to all Things which are of the human Form. III. That Love or the

the Will without a Marriage with Wisdom or the Understanding cannot do any Thing by it's human Form. IV. That Love or the Will prepares a House or bridal Apartment for a future Spouse, which is Wisdom or the Understanding. V. That Love or the Will also prepares all Things in it's human Form, that it may act in Conjunction with Wisdom or the Understanding. VI. That in effecting the Nuptials, the first Conjunction is by the Affection of knowing, from which comes the Affection of Truth. VII. That the second Conjunction is by the Affection of Understanding, from which comes the Perception of Truth. VIII. That the third Conjunction is by the Affection of seeing Truth, from which comes Thought. IX. That Love or the Will by these three Conjunctions is in it's sensitive and active Life. X. That Love or the Will introduces Wisdom or the Understanding into all Things appertaining to it's House. XI. That Love or the Will does nothing but in Conjunction with Wisdom. XII. That Love or the Will joins itself to Wisdom or the Understanding, and causeth Wisdom or the Understanding to be reciprocally conjoined to it. XIII. That Wisdom or the Understanding, by Means of the Power given it by Love or the Will, may be elevated, and receive the Things which

which are of the Light from Heaven, and perceive them. XIV. That Love or the Will can in like Manner be elevated, and perceive the Things which are of the Heat from Heaven, if it loves it's Spouse in that Degree. XV. That otherwise Love or the Will draws down Wisdom or the Understanding from it's Elevation, to act as one with it. XVI. That Love or the Will is purified by Wisdom in the Understanding, if they are elevated together. XVII. That Love or the Will is defiled in the Understanding, and by it, if they are not elevated together. XVIII. That Love purified by Wisdom in the Understanding becomes spiritual and celestial. XIX. That Love defiled in the Understanding, and by it, becomes natural and sensual. XX. That still there remains the Faculty of Understanding, which is called Rationality, and the Faculty of acting, which is called Liberty. XXI. That spiritual and celestial Love is Love towards one's Neighbour, and Love to the Lord; and that natural and sensual Love is Love of the World and Love of Self. XXII. That it is the same with Charity and Faith, and with their Conjunction, as it is with the Will and the Understanding, and with their Conjunction.

399. I. THAT LOVE OR THE WILL IS THE
 ESSENTIAL LIFE OF MAN, follows from the
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Correspondence of the Heart with the Will, of which see above, n. 378 to 381, for as the Heart acts in the Body, so the Will acts in the Mind; and as all Things of the Body, as to their Existence and their Motion, depend upon the Heart, so all Things of the Mind, as to their Existence and their Life, depend upon the Will; it is said upon the Will, but it is meant upon Love, because the Will is the Receptacle of Love, and Love is Life itself, see above n. 1, 2, 3, and Love which is Life itself is from the Lord only. The Reason why from the Heart and it's Expansion throughout the Body by the Arteries and Veins, it may be known that Love or the Will is the Life of Man, is because the Things which correspond to each other act in like Manner, with this Difference that one is natural and the other spiritual. How the Heart acts in the Body is evident from Anatomy, which teaches that every Thing lives, or is in Compliance with Life, where the Heart acts by the Vessels sent forth from itself, and that nothing lives where the Heart doth not act by it's Vessels: And moreover the Heart is the first and last Principle that acts in the Body; that it is the first, is evident from Embryos, and that it is the last, is evident from dying Persons, and that it acts without the Co-operation of the Lungs, is evident

evident from Persons suffocated, and from Swoons: Hence it may be seen, that as the substituted Life of the Body [*Vita Corporis succenturiata*] depends upon the Heart alone, so in like Manner the Life of the Mind depends upon the Will alone, and that the Will lives when the Thought ceases, in like Manner as the Heart lives when Respiration ceases, as is also evident from Embryos, dying Persons, Persons suffocated and in Swoons. From which Considerations it follows, that Love or the Will is the essential Life of Man.

400. II. THAT LOVE OR THE WILL CONTINUALLY MAKES AN EFFORT TO THE HUMAN FORM, AND TO ALL THINGS WHICH ARE OF THE HUMAN FORM, is evident from the Correspondence of the Heart with the Will; for it is known, that all Things of the Body are formed in the Womb, and that they are formed by Fibres from the Brains, and by Blood-vessels from the Heart, and that the Contextures of all the Organs and Viscera are formed from these two; from which it is evident, that all Things of Man exist from the Life of the Will, which is Love, from it's Principles from the Brains by Fibres, and that all Things of his Body exist from the Heart by the Arteries and Veins. From these Considerations it manifestly appears, that Life, which

which is Love, and thence the Will, is in a continual Effort tending to the human Form; and as the human Form consists of all those Things which are in Man, it follows that Love or the Will is in a continual Endeavour and Effort of forming all those Things: The Reason why there is an Endeavour and Effort tending to the human Form, is because God is a Man, and Divine Love and Divine Wisdom is his Life; from which is the All of Life. Any one may see, that unless Life, which is very Man, acted upon that which in itself is not Life, nothing such as is in Man could be formed, in whom there are Thousands of Thousands of Things which act as one, and unanimously conspire to the Image of the Life from which they are derived, that Man may be made capable of being a Receptacle and Habitation of Him. From which it may be seen, that Love, and from Love the Will, and from the Will the Heart, are in a continual Effort tending to the human Form.

401. III. THAT LOVE OR THE WILL WITHOUT A MARRIAGE WITH WISDOM OR THE UNDERSTANDING CANNOT DO ANY THING BY IT'S HUMAN FORM. This also is evident from the Correspondence of the Heart with the Will: The Embryo-Man lives in his

Heart, but not in his Lungs; for then the Blood doth not flow from the Heart into the Lungs, and give him the Faculty of Respiration, but by the *Foramen ovale* into the left Ventricle of the Heart; wherefore the Embryo cannot then move any Part of the Body, for he lies confined, neither can he feel any Thing, for the Organs of the Senses are shut up. It is the same with Love or the Will, from which still he lives, but in Obscurity, that is, without Sense and Action: But as soon as the Lungs are opened, which is the Case after Birth, then he begins to feel and to act, and in like Manner to will and to think. Hence it may appear, that Love or the Will without a Marriage with Wisdom or the Understanding, cannot do any Thing by it's human Form.

402. IV. THAT LOVE OR THE WILL PREPARES A HOUSE OR BRIDAL APARTMENT FOR A FUTURE SPOUSE, WHICH IS WISDOM OR THE UNDERSTANDING. In the created Universe and in all the Particulars thereof there is a Marriage of Good and Truth, and this is from hence, because Good is of Love, and Truth is of Wisdom, and these two are in the Lord, and from him all Things were created. How this Marriage exists in Man may be seen, as in a Glass, in the

the Conjunction of the Heart with the Lungs; for the Heart corresponds to Love or to Good, and the Lungs to Wisdom or to Truth, as above, n. 378 to 381, 382 to 384. From that Conjunction it may be seen how Love or the Will espouses to itself Wisdom or the Understanding, and afterwards takes her to Wife, or as it were enters into Marriage with her; it espouses her to itself, in that it prepares a House or bridal Apartment for her, and it takes her to Wife, in that it joins her to itself by Affections, and then operateth Wisdom with her in that House. That it is so cannot be fully described, except in spiritual Language, because Love and Wisdom, and thence the Will and the Understanding are spiritual Things, which indeed may be set forth in natural Language, but not to the Perception except obscurely, by Reason of the Want of a Knowledge of what Love is, what Wisdom is, also what the Affections of Good are, and what the Affections of Wisdom, which are Affections of Truth. But nevertheless it may be seen what is the Nature of the Espousals and of the Marriage of Love with Wisdom, or of the Will with the Understanding, by a Parallelism, which exists by their Correspondence with the Heart and the Lungs; it is the same with the latter as with the former, so much the

same that there is no Difference at all, except that one is spiritual and the other natural. From the Heart therefore and the Lungs it is evident, that the Heart first forms the Lungs, and afterwards joins itself to them; it forms the Lungs in the Embryo, and joins itself to them after Birth; this the Heart doeth in it's House, which is called the Breast, where their Dwelling-place is, separated from the Rest of the Body by a Partition, which is called the Diaphragm, and by a Membrane inclosing them, which is called the Pleura. It is the same with Love and Wisdom, or with the Will and the Understanding.

403. V. THAT LOVE OR THE WILL PREPARES ALL THINGS IN IT'S HUMAN FORM, THAT IT MAY ACT IN CONJUNCTION WITH WISDOM OR THE UNDERSTANDING. It is said the Will and the Understanding, but it is well to be attended to, that the Will is the whole Man, for the Will with the Understanding is in it's Principles in the Brains, and in it's Principiates in the Body, and thence in the Whole and in every Part, as was shewn above, n. 365, 366, 367: Hence it may appear, that the Will is the whole Man as to the Form itself, as well the common Form, as that of all the Particulars, and that the Understanding is it's Companion, as the Lungs are to the Heart.

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Let every one take Heed to himself how he entertains an Idea of the Will, as of any Thing separate from the human Form, for it is the same. From this it may be seen, not only how the Will prepares a bridal Apartment for the Understanding, but also how it prepares all Things in it's House, which is the whole Body, that it may act in Conjunction with the Understanding: This it prepares in such a Manner, that all and every Particular of the Body may be joined to the Understanding as they are joined to the Will, or that all and every Particular of the Body may be in Compliance with the Understanding, as they are in Compliance with the Will. How all and every Part of the Body is prepared for Conjunction with the Understanding as with the Will, cannot be seen, except as in a Glass or in an Image by the Science of Anatomy in the Body; for thereby it is known how all Things in the Body are so connected, that when the Lungs respire, all and every Thing in the whole Body is actuated by the Respiration of the Lungs, at the same Time that they are also actuated by the Pulsation of the Heart. From Anatomy it is known, that the Heart is joined to the Lungs by it's Auricles, and that these are continued into the Interiors of the Lungs; also that all the Viscera of the whole
Body

Body are joined by Ligaments to the Cavity of the Breast, and joined in such Manner, that when the Lungs respire, all and every Thing in general and in Part receives something of the respiratory Motion; for when the Lungs are inflated, then the Ribs expand the Thorax, the Pleura is dilated, and the Diaphragm is pressed downward, and with these all the inferior Parts of the Body, which are connected to them by Ligaments, receive some Action from the Action of the Lungs; not to mention other Particulars, lest they who have not a Knowledge of Anatomy, from their Ignorance of the Terms of that Science should be brought into Obscurity concerning this Matter: Only consult those who have Skill and Knowledge in Anatomy, whether all Things in the whole Body, from the Breast to the lowest, be not so connected, that when the Lungs are inflated in Respiration, all and every Thing is excited to an Action synchronous with that of the Lungs. From these Considerations then it is evident, what Kind of Conjunction is prepared for the Understanding with all and every Particular of the human Form by the Will; only examine their Connection, and survey them with an anatomical Eye, and afterwards according to their Connection consider their Co-operation with the Lungs in Respiration
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and with the Heart, and then instead of the Lungs think of the Understanding, and instead of the Heart of the Will, and you will see.

404. VI. THAT IN EFFECTING THE NUP-
TIALS, THE FIRST CONJUNCTION IS BY THE
AFFECTION OF KNOWING, FROM WHICH
COMES THE AFFECTION OF TRUTH. By
Nuptials is meant the State of Man after
Birth, from the State of Ignorance to the State
of Intelligence, and from this to the State of
Wisdom; the first State, which is that of mere
Ignorance, is not here meant by Nuptials, be-
cause then there is no Thought of the Under-
standing, but only an obscure Affection, which
is of Love or of the Will; this State is the Ini-
tiation to the Nuptials: That in the second
State, which is that of Childhood, there is an
Affection of knowing, is well known; by this
the infant Child learns to speak, and learns to
read, and afterwards learns successively such
Things as are of the Understanding. That
Love, which is of the Will, operates this, can-
not be doubted; for if Love or the Will did
not do it, it would not be done. That every
Man after Birth hath the Affection of knowing,
and that by it he learns the Things, by which
his Understanding by Degrees is formed, grows,
and is perfected, every one acknowledges
when

when from his Reason he consults Experience. That thence comes the Affection of Truth is also evident, for when Man from the Affection of knowing is become intelligent, he is not so much led by Affection to know, as by Affection to reason, and to conclude such Things as are of his Love, whether they be æconomical, civil or moral; when this Affection is elevated to spiritual Things, it becomes the Affection of spiritual Truth: That it's first Principle or Beginning was the Affection of knowing, may be seen from this, that the Affection of Truth is an exalted Affection of knowing, for to be affected by Truths, is from Affection to will to know them, and when he has found them, from the Delight of Affection to imbibe them.

VII. THAT THE SECOND CONJUNCTION IS BY THE AFFECTION OF UNDERSTANDING, FROM WHICH COMES THE PERCEPTION OF TRUTH, is evident to every one, who is willing to view this from rational Intuition. From rational Intuition it is evident, that the Affection of Truth, and the Perception of Truth, are two Faculties of the Understanding, which in some Persons meet in one, and in others not; they meet in one in those who desire to perceive Truths in the Understanding, and not in those who only desire to know Truths; for it is evident, that every one is so much in the
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Perception of Truth, as he is in the Affection of Understanding; for take away the Affection of understanding Truth, and there will be no Perception of Truth, but give the Affection of understanding Truth, and there will be a Perception thereof according to the Degree of Affection; for in Man, whose Reason is sound, there is never wanting a Perception of Truth, if so be he hath only the Affection of understanding Truth; that every Man hath the Faculty of understanding Truth, which is called Rationality, was shewn above. VIII. THAT THE THIRD CONJUNCTION IS BY THE AFFECTION OF SEEING TRUTH, FROM WHICH THOUGHT IS; that the Affection of knowing Truth is one Thing, the Affection of Understanding another, and the Affection of seeing it another; or that the Affection of Truth is one Thing, the Perception of Truth another, and Thought another, is not seen, except obscurely by those who cannot distinctly perceive the Operations of the Mind, but it is seen very clearly by those who can; the Reason why this is not seen except obscurely with those who do not distinctly perceive the Operations of the Mind, is because they are together in Thought with those who are in the Affection of Truth and in the Perception of Truth, and when they are together they can-

not be distinguished: Man is in manifest Thought, when his Spirit thinks in his Body, which is especially the Case when he is in Company with others; but when he is in the Affection of Understanding, and thereby comes into the Perception of Truth, then he is in the Thought of his Spirit, which is Meditation, which does indeed fall into Thought of the Body, but tacit, for it is above it, and looks down upon the Things which are of Thought from the Memory, as below it, for from them it either concludes or confirms; but the Affection of Truth itself is not perceived otherwise than as an Effort of the Will from a certain Pleasure, which is inwardly in Meditation as it were the Life of it, which is but little attended to. From these Considerations then it may appear, that these three, the Affection of Truth, the Perception of Truth, and Thought, follow in Order from Love, and that they exist no where else but in the Understanding; for when Love enters the Understanding, as is the Case when Conjunction is effected, then it first produces the Affection of Truth, afterwards the Affection of Understanding that which it knows, and at length the Affection of seeing in the Thought of the Body that which it understands, for Thought is nothing else but internal Sight; Thought indeed exists first, because it

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is of the natural Mind, but Thought from the Perception of Truth, which is from the Affection of Truth, exists last; this Thought is the Thought of Wisdom, but the other is Thought from the Memory by the Sight of the natural Mind. All the Operations of Love or of the Will out of the Understanding have not Relation to the Affections of Truth, but to the Affections of Good.

405. That these three, grounded in Love which is of the Will, follow in Order in the Understanding, may indeed be comprehended by the rational Man, but yet not clearly seen, and so confirmed in the Belief: Now forasmuch as Love which is of the Will by Correspondence acts as one with the Heart, and Wisdom which is of the Understanding acts as one with the Lungs, as was shewn above, therefore the Things which were said above, n. 404, concerning the Affection of Truth, the Perception of Truth, and Thought, cannot any other Way be seen more clearly and confirmed than in the Lungs and their Structure, therefore these shall be described in a few Words. The Heart after Birth sends the Blood into the Lungs from it's right Ventricle; and when it has circulated through them receives it into it's left Ventricle, thus it opens the Lungs; this the Heart does by the pulmonary Arteries

Note this

and Veins: The Lungs are furnished with Air-pipes [Bronchia], which ramify, and at length end in Air-cells, into which the Lungs admit the Air and so respire: About the Bronchia and it's Ramifications there are also Arteries and Veins, which are called bronchial, arising from the Vena azyga or Vena cava and the Aorta: These Arteries and Veins are distinct from the pulmonary Arteries and Veins: From these Considerations it is evident, that the Blood flows into the Lungs by two different Ways, and returns from them two different Ways; hence it is, that the Lungs can respire not synchronously with the Heart; that the Alternations of the Heart, and the Alternations of the Lungs do not act as one, is well known. Now forasmuch as there is a Correspondence of the Heart and the Lungs with the Will and the Understanding, as hath been shewn, and their Conjunction by Correspondence is such, that as the one acts so doth the other, it may be seen from the Influx of the Blood from the Heart into the Lungs, how the Will flows into the Understanding, and produces those Things, which were shewn above, n. 404. concerning the Affection and Perception of Truth, and concerning Thought; the Correspondence discovered this to me, and still more Things

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concerning them, which cannot be described in a few Words. Forasmuch as Love or the Will corresponds to the Heart, and Wisdom or the Understanding corresponds to the Lungs, it follows that the Blood-vessels of the Heart in the Lungs correspond to the Affections of Truth, and that the Ramifications of the Bronchia of the Lungs correspond to Perceptions and Thoughts from those Affections: He who examines all the Textures of the Lungs from these Origins, and makes a Comparison with the Love of the Will, and with the Wisdom of the Understanding, may as it were in a certain Image see the Things which were said above, n. 404, and so be confirmed in a Belief of them. But forasmuch as those Things which are of anatomical Science respecting the Heart and Lungs, are only known to a few, and to confirm any Thing by what is unknown induces Obscurity, therefore I forbear to point out this Resemblance more at large.

406. IX. THAT LOVE OR THE WILL BY THESE THREE CONJUNCTIONS IS IN IT'S SENSITIVE AND ACTIVE LIFE. The Reason why Love without Understanding, or Affection which is of Love without Thought which is of the Understanding, cannot feel in the Body, nor act, is because Love without Understanding is as it were blind, or Affection without

without Thought is as it were in the Dark, for the Understanding is the Light from which Love sees; the Wisdom of the Understanding is also from the Light which proceeds from the Lord as a Sun: Since therefore the Love of the Will, without the Light of the Understanding, sees nothing and is blind, it follows, that without the Light of the Understanding the Senses of the Body also would be in Blindness and Dullness [*Obefitas*], not only the Sight and the Hearing, but the other Senses also. The Reason why the other Senses would be so also, is because all Perception of Truth is of Love in the Understanding, as was shewn above, and all the Senses of the Body derive their Perception from the Perception of their Mind. It is the same with every Act of the Body; for an Act from Love without Understanding is as an Act of a Man in the Night, for then a Man does not know what he acts, consequently in the Act there would be nothing from Intelligence and Wisdom, which Act cannot be called a living Act; for an Act derives its Essence from Love, and its Quality from Intelligence. Besides, all the Power of Good is by Truth, wherefore Good acts in Truth, and so by it, and Good is of Love, and Truth is of the Understanding. From these Considerations

it

it may appear, that Love or the Will by these three Conjunctions, of which above, n. 404, is in it's sensitive and active Life.

407. That this is the Case may be confirmed to the Life from the Conjunction of the Heart with the Lungs, because there is such a Correspondence between the Will and the Heart, and between the Understanding and the Lungs, that as Love acts with the Understanding spiritually, so doth the Heart act with the Lungs naturally; hence what hath been said above may be seen as in an Image presented to the Eye. That Man is not in any sensitive Life, nor in any active Life, when the Heart and Lungs do not act together, is evident from the State of the Embryo or Infant in the Womb, and from it's State after Birth; so long as Man is an Embryo, or in the Womb, the Lungs are closed, therefore he hath not any Sense, nor any Action, the Organs of Sense are shut, his Hands are confined and so are his Feet; but after Birth the Lungs are opened, and as these are opened, so Man feels and acts; the Lungs are opened by the Blood sent into them from the Heart. That Man is not in any sensitive Life, nor in any active Life, without the Co-operation of the Heart and Lungs, is also evident from Swoons, in these the Heart only acts, and not the Lungs,
for

for then the Respiration is taken away ; that in these there is no Sensation, nor any Action, is well known. It is the same with a Man who is suffocated, whether it be by Water, or by any Thing that stops the Larynx, and shuts up the Passage for the Respiration of the Lungs ; that a Man then appears as dead, feels nothing and does nothing, and that still he is alive at Heart, is well known ; for he returns to both Kinds of Life, the sensitive and active, as soon as the Obstructions of the Lungs are removed. The Blood indeed circulates in the mean Time through the Lungs, but by the pulmonary Arteries and Veins, not by the bronchial Arteries and Veins, and it is these last which give Man the Faculty of Respiration. It is the same with the Influx of Love into the Understanding.

408. X. THAT LOVE OR THE WILL INTRODUCES WISDOM OR THE UNDERSTANDING INTO ALL THINGS APPERTAINING TO IT'S HOUSE. By the House of Love or of the Will is meant the whole Man as to all Things which are of his Mind ; and since these correspond to all Things of his Body, as was shewn above ; therefore by House is also meant the whole Man as to all Things which are of his Body, which are called Members, Organs and Viscera ; that the Lungs are introduced

roduced into all these, in like Manner as the Understanding is introduced into all Things of the Mind, may appear from what hath been shewn above, viz. That Love or the Will prepares a House or bridal Apartment for it's future Spouse, which is Wisdom or the Understanding, n. 402; and, That Love or the Will prepares all Things in it's human Form, or in it's House, that it may act in Conjunction with Wisdom or the Understanding, n. 403: From what is there said it is evident, that all and singular the Things in the whole Body are so connected by Ligaments sent forth from the Ribs, the Vertebræ, the Sternum, the Diaphragm and the Peritoneum which is dependent on them, that when the Lungs respire, they are drawn and carried in like Manner into alternate Action. That the Alternations of Respiration also enter into the Viscera themselves, even to their inmost Recesses, may appear from Anatomy, for the abovementioned Ligaments cohere with the Membranes which invest the Viscera, and these Membranes by Insertion enter into their inmost Texture, as also do the Arteries and Veins by Ramifications: Hence it may appear that the Respiration of the Lungs is in perfect Conjunction with the Heart in all and every Thing of the Body: And that the Conjunction may

be complete, the Heart itself also is in the pulmonary Motion, for it lies in the Bosom of the Lungs, and adheres to them by it's Auricles, and rests upon the Diaphragm, from which also it's Arteries participate of the pulmonary Motion. Moreover the Stomach is in a similar Conjunction by the Coherence of it's Æsophagus with the Trachea. These anatomical Facts are adduced, to the End that it may be seen what Kind of a Conjunction there is of Love or the Will with Wisdom or the Understanding, and of both in Concert with all Things of the Mind, for the Case is similar.

409. XI. THAT LOVE OR THE WILL DOES NOTHING BUT IN CONJUNCTION WITH WISDOM OR THE UNDERSTANDING. For since Love hath not any sensitive Life, nor any active Life without Understanding; and since Love introduces the Understanding into all Things of the Mind, as was shewn above, n. 407, 408, it follows that Love or the Will does nothing but in Conjunction with Wisdom or the Understanding; for what is it to act from Love without Understanding? This cannot be called otherwise than irrational, for the Understanding instructs what is to be done, and how it is to be done, this Love doth not know without the Understanding;

ing; wherefore there is such a Marriage between Love and the Understanding, that although they are two, still they act as one. There is a similar Marriage between Good and Truth, for Good is of Love, and Truth is of the Understanding. Such a Marriage hath Place in all the Particulars of the Universe, which were created from the Lord, their Use having Relation to Good, and the Form of Use to Truth. From this Marriage it is, that in all and every Particular of the Body there is a Right and a Left, and the Right hath Relation to Good from which proceeds Truth, and the Left to Truth from Good, thus to Conjunction: Hence it is that there are Pairs in Man; there are two Brains, two Hemispheres of the Brain, two Ventricles of the Heart, two Lobes of the Lungs, two Eyes, two Ears, two Nostrils, two Arms, Hands, Loins, Feet, Kidneys, &c. and where there are not Pairs, there is a Right and a Left: The Reason of all this is, because Good respecteth Truth that it may exist, and Truth respecteth Good that it may be *. It is the

* The intelligent Reader will not fail to attend to the Distinction, here and in many other Places pointed out by our Author, between BEING and EXISTING, and will recollect what has been said above, that every Thing IS or has BEING from the Principle of Good, whereas it EXISTS, or has EXISTENCE by the Principle of Truth, grounded in, and conjoined with Good.

same in the angelic Heavens, and in every Society thereof. More on this Subject may be seen above, n. 401, where it is shewn, that Love or the Will without a Marriage with Wisdom or the Understanding cannot do any Thing by it's human Form. The Conjunction of Evil and the False, which is opposite to the Conjunction of Good and Truth, shall be spoken of elsewhere.

410. XII. THAT LOVE OR THE WILL JOINS ITSELF TO WISDOM OR THE UNDERSTANDING, AND CAUSETH WISDOM OR THE UNDERSTANDING TO BE RECIPROCALLY JOINED TO IT. That Love or the Will joins itself to Wisdom or the Understanding, is evident from their Correspondence with the Heart and Lungs. Anatomical Experience teacheth, that the Heart is in the Motion of it's Life when the Lungs as yet are not so. This Experience teacheth from the Case of those who are in a Swoon, and of those who are suffocated; also from Embryos in the Womb, and from Chickens in the Egg. Anatomical Experience also teacheth, that the Heart, while it acts alone, forms the Lungs, and so adapts them, that it may operate Respiration therein; and that it so forms the other Viscera and Organs, that it may operate in them various Uses, the Organs of the Face

Face that it may have Sense, the Organs of Motion that it may act, and the Rest of the Body, that it may produce Uses corresponding to the Affections of Love. From these Considerations then it is first evident, that as the Heart produces such Things for the Sake of the various Functions, which it is to exercise in the Body, so Love does the same in it's Receptacle, which is called the Will, for the Sake of the various Affections, which constitute it's Form, which that it is the human Form, was shewn above. Now forasmuch as the first and proximate Affections of Love are the Affection of knowing, the Affection of understanding, and the Affection of seeing that which it knows and understands, it follows that Love forms for them the Understanding, and that it actually comes into them, when it begins to feel and act, and when it begins to think. That the Understanding contributes nothing to this, is evident from the Correspondence of the Heart and Lungs, of which above. From these Things it may be seen, that Love or the Will joins itself to Wisdom or the Understanding, and not that Wisdom or the Understanding joins itself to Love or the Will; and hence also it is evident, that Science, which Love acquires to itself from the Affection of knowing, and the

Per-

Perception of Truth which it acquires from
 the Affection of understanding, and Thought
 which it acquires from the Affection of seeing
 that which it knows and understands, are
 not of the Understanding, but are of Love.
 Thoughts, Perceptions, and Knowledges
 thence derived, flow in indeed from the spiri-
 tual World, but still they are not received by
 the Understanding, but by the Love accord-
 ing to it's Affections in the Understanding.
 It appears as if the Understanding received
 them, and not Love or the Will, but it is a
 Fallacy: It appears also as if the Understand-
 ing joined itself to Love or the Will, but this
 also is a Fallacy; Love or the Will joins it-
 self to the Understanding, and causeth the Un-
 derstanding to be reciprocally joined to it:
 That it is reciprocally joined comes from the
 Marriage of Love with it; hence is produced
 a Conjunction as it were reciprocal from the
 Life, and thence is the Power of Love. It is
 the same with the Marriage of Good and
 Truth, for Good is of Love, and Truth is of
 the Understanding; Good operates all Things
 and receives Truth into it's House, and joins
 itself with Truth, so far as it accords: Good
 can also admit Truths which do not accord,
 but it does this from the Affection of know-
 ing, understanding, and thinking it's own
 Things,

Things, when it has not as yet determined itself to Uses, which are it's Ends, and are called it's Goods. Hence it is that every Man, and every Spirit and Angel, is regarded by the Lord according to his Love or Good, and none according to his Understanding or Truth separate from Love or Good: For the Life of Man is his Love, as was shewn above, and his Life is according as he has exalted his Affections by Truths, that is according as he has perfected his Affections from Wisdom; for the Affections of Love are exalted and perfected by Truths, thus by Wisdom; and in such Case Love acts in Conjunction with Wisdom, as it were from Wisdom, but it acts from itself by Wisdom, as by it's Form, which derives nothing at all from the Understanding, but every Thing from some Determination of the Love, which is called Affection.

411. Love calls all those Things it's Goods, which favour it, and calls all those Things it's Truths, which as Means lead to Goods; and forasmuch as they are Means, they are loved and made Instruments of it's Affection, and thus they become Affections in Form; wherefore Truth is no other than the Form of Affection which is of Love; the human Form is no other than the Form of all the Affections of

of the Love; Beauty is it's Intelligence, which it acquires to itself by Truths, received either by the external or internal Sight or Hearing: These are what the Love disposes into the Form of it's Affections, which Forms are in great Variety, but they all derive their Similitude from their common Form, which is human: All these Forms are to it beautiful and amiable, but the Rest are to it ugly and unamiable. From these Considerations it is also evident, that Love joins itself to the Understanding, and not *vice versa*, and that their reciprocal Conjunction also is from Love: This is what is meant by Love or the Will causing Wisdom or the Understanding to be reciprocally joined to it.

412. What hath been said may in a certain Image be seen and thereby confirmed from the Correspondence of the Heart with Love, and of the Lungs with the Understanding, of which above; for when the Heart corresponds to Love, then it's Determinations, which are Arteries and Veins, correspond to Affections, and in the Lungs to Affections of Truth; and forasmuch as in the Lungs there are also other Vessels, which are called Air-vessels, whereby Respiration is carried on, therefore these Vessels correspond to Perceptions. It is well to be attended to, that the Arteries and Veins
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in the Lungs are not Affections, and that Respirations are not Perceptions and Thoughts, but that they are Correspondences, for they act correspondently or synchronously; in like Manner it is to be observed of the Heart and Lungs, that they are not the Love and the Understanding, but that they are Correspondences; and forasmuch as they are Correspondences, one may be seen in the other: He who knows all the Fabric of the Lungs from Anatomy, if he compares them with the Understanding, may clearly see that the Understanding does nothing from itself, that it does not perceive nor think from itself, but all from Affections which are of the Love, which in the Understanding are called the Affection of knowing, of understanding and of seeing it, which were treated of above: For all the States of the Lungs depend upon the Blood from the Heart, and from the Vena cava and Aorta; and the Respiration, which is carried on in the bronchial Ramifications, exists according to their State, for when the Influx of the Blood ceases, Respiration ceases. Many more Things might be discovered from the Structure of the Lungs compared with the Understanding, to which they correspond; but forasmuch as the Science of Anatomy is known but to a few, and to demonstrate or

confirm any Thing by what is not known, places the Subject in Obscurity, therefore it is not permitted to say more on these Matters: From the Structure of the Lungs which was known to me, I was fully convinced that the Love by it's Affections joins itself to the Understanding, and that the Understanding does not join itself to any Affection of the Love, but that it is reciprocally joined by the Love to itself, to the End that the Love may have sensitive and active Life. But it is particularly to be noted, that Man hath a twofold Respiration, one of his Spirit, and the other of his Body, and that the Respiration of the Spirit depends on the Fibres from the Brains, and the Respiration of the Body on the Blood-vessels from the Heart, and from the Vena cava and Aorta. Moreover it is evident that Thought produces Respiration, and it is also evident that Affection which is of Love produces Thought; for Thought without Affection would be like Respiration without a Heart, which is impossible: Hence it is manifest, that Affection which is of Love joins itself to Thought which is of the Understanding, as was said above, in like Manner as the Heart joins itself to the Lungs.

413. XIII. THAT WISDOM OR THE UNDERSTANDING BY MEANS OF THE POWER
GIVEN

GIVEN IT BY LOVE, CAN BE ELEVATED, AND RECEIVE THE THINGS WHICH ARE OF THE LIGHT FROM HEAVEN, AND PERCEIVE THEM. That Man can perceive the Arcana of Wisdom, when he hears them, hath been shewn in many Places above; it is this Faculty of Man which is called Rationality, which every Man hath from Creation; by this Faculty, which is the Faculty of understanding Things interiorly, and concluding concerning what is just and equitable, and concerning Good and Truth, Man is distinguished from Beasts; it is this therefore which is meant when it is said that the Understanding can be elevated, and receive the Things which are of the Light from Heaven, and perceive them. That this is the Case may also be seen in a certain Image in the Lungs, because the Lungs correspond to the Understanding: It may be seen in the Lungs from their cellular Substance, which consists of Continuations of the Bronchia to their smallest Follicles, which are Receptions of Air in Respirations; these are the Substances with which the Thoughts act as one by Correspondence; this follicular Substance is such, that it can be expanded and contracted in two States, in one with the Heart, and in the other almost separate from the Heart; in the

State with the Heart, by the pulmonary Arteries and Veins, which are from the Heart only; in the State almost separate from the Heart, by the bronchial Arteries and Veins, which are from the Vena cava and Aorta; these last Vessels are without the Heart: This Circumstance hath Place in the Lungs, because the Understanding can be elevated above Self-love, which corresponds to the Heart, and receive Light from Heaven: But still, when the Understanding is elevated above Self-love, it does not recede from it, but derives from it that which is called the Affection of knowing and understanding for the Sake of somewhat of Honour, Glory or Gain in the World; this somewhat cleaves to every Love as a Surface, by Virtue whereof the Love is lucid as far as the Surface, but with the Wise it is transparent. These Observations are adduced concerning the Lungs, in Order to prove, that the Understanding can be elevated, and receive and perceive the Things which are of the Light of Heaven, for there is a plenary Correspondence; it is by Correspondence that the Lungs may be seen from the Understanding, and the Understanding from the Lungs, and thus from both together Confirmation may be derived.

414. XIV. THAT LOVE OR THE WILL CAN IN LIKE MANNER BE ELEVATED, AND RECEIVE THE THINGS WHICH ARE OF THE HEAT FROM HEAVEN, IF IT LOVES WISDOM IT'S CONSORT IN THAT DEGREE. That the Understanding can be elevated into the Light of Heaven, and from it imbibe Wisdom, hath been shewn in the preceding Article, and in many Places above; and that Love or the Will can equally be elevated, if it loves the Things which are of the Light of Heaven, or of Wisdom, hath also been shewn in many Places above; Love however, or the Will, cannot be elevated by any Thing of Honour, Glory or Gain as it's End, but through the Love of Use not so much for it's own Sake, as for the Sake of it's Neighbour; and forasmuch as this Love is not given but from Heaven by the Lord; and it is given by the Lord when Man shuns Evils as Sins, therefore by these Means Love or the Will also can be elevated, and without these Means it cannot: Love however, or the Will, is elevated into the Heat of Heaven, but the Understanding into the Light of Heaven, and if they are both elevated, a Marriage of them is effected there, which is called the celestial Marriage, because it is of celestial Love and Wisdom; wherefore it is said that the Love
also

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also is elevated, if it loves Wisdom it's Comfort in that Degree; Love towards one's Neighbour from the Lord is the Love of Wisdom, or the genuine Love of the human Understanding. This is similar to the Case of Light and Heat in the World; there is Light without Heat, and there is Light with Heat; there is Light without Heat in Winter Time, and with Heat in Summer Time, and when there is Heat with Light, then all Things flourish; the Light in Man corresponding to the Light of Winter is Wisdom without it's Love, and the Light in Man corresponding to the Light of Summer is Wisdom with it's Love.

415. This Conjunction and Disjunction of Wisdom and Love may be seen imaged as it were in the Conjunction of the Lungs with the Heart; for the Heart can be joined to the ramified Vesicles of the Bronchia by Virtue of the Blood sent from itself, and it can also be joined by Virtue of the Blood sent not from itself but from the Vena cava and Aorta; by this the Respiration of the Body can be separated from the Respiration of the Spirit; but when the Blood only from the Heart acts, then the Respirations cannot be separated; now forasmuch as the Thoughts act as one with the Respirations by Correspondence,

spondence, it is evident also from the twofold State of the Lungs as to Respiration, that a Man may think one Thing, and from his Thought speak and act in Company with others; and may think otherwise, and from his Thought speak and act when he is not in Company, that is, when he is not afraid of any Loss of Reputation, for then he can think and speak against God, his Neighbour, the spiritual Things of the Church, and against Things moral and civil; and also act against them by stealing, revenging, blaspheming, and committing Adultery; but in Companies, where he is afraid of the Loss of Reputation, he can speak, preach and act altogether like a spiritual, moral and civil Man. Hence it is evident, that Love or the Will can, as well as the Understanding, be elevated and receive the Things which are of the Heat or of the Love of Heaven, if so be it loves Wisdom in that Degree; and if it does not love Wisdom, that it may as it were be separated.

416. XV. THAT OTHERWISE LOVE OR THE WILL DRAWS DOWN WISDOM OR THE UNDERSTANDING FROM IT'S ELEVATION, THAT IT MAY ACT AS ONE WITH IT. There is natural Love and there is spiritual Love; the Man who is in natural Love, and at the same Time in spiritual Love, is a rational Man;

Man; but he who is only in natural Love, may think rationally altogether as a spiritual Man, but still he is not a rational Man; for he elevates his Understanding to the Light of Heaven, consequently to Wisdom, but nevertheless the Things which are of Wisdom, or of the Light of Heaven, are not of his Love: His Love indeed does this, but from the Affection of Honour, Glory and Lucre; when however he perceives that he doth not receive any such Thing from that Elevation, which is the Case when he thinks with himself from his natural Love, then he does not love the Things which are of the Light of Heaven or of Wisdom, wherefore then he draws down the Understanding from it's Elevation, that it may act as one with himself. As for Example, when the Understanding from Elevation is in Wisdom, then the Love sees what Justice is, what Sincerity, what Chastity, yea what genuine Love is; this the natural Love can see by it's Faculty of understanding and seeing Things in the Light of Heaven, yea it can speak, preach and describe them as moral Virtues, and at the same Time spiritual: But when the Understanding is not in Elevation, then the Love, if it is merely natural, does not see these Virtues, but instead of Justice Injustice, instead of Sincerity Fraud, instead of

of Chastity Lasciviousness, and so forth; if it then thinks of the Things, of which it spake when it's Understanding was in Elevation, it can laugh at them, and only think that they serve it to captivate Minds. From these Considerations it may appear how it is to be understood, that Love, unless it loves Wisdom it's Consort in that Degree, draws her down from her Elevation, that she may act as one with itself. That Love can be elevated if it loveth Wisdom in that Degree, may be seen above, n. 414.

417. Now forasmuch as Love corresponds to the Heart, and the Understanding to the Lungs, what hath been said above may be confirmed by their Correspondence, consequently how the Understanding can be elevated above Self-love even to Wisdom, also how the Understanding is drawn down from her Elevation by that Love, if it is merely natural. Man hath a twofold Respiration, one of his Body and the other of his Spirit; these two Respirations can be either separated or joined; in merely natural Men, especially in Hypocrites, they are separated; but in spiritual and sincere Men rarely; wherefore the merely natural Man and Hypocrite, in whom the Understanding is elevated, and thence many Things which are of Wisdom remain in

the Memory, can speak wisely in Company from Thought from the Memory; but when he is not in Company he thinks, not from the Memory, but from his Spirit, consequently from his Love; in like Manner also he respire, because Thought and Respiration act correspondently. That the Structure of the Lungs is such, that they can respire from the Blood from the Heart, and from Blood out of the Heart, was shewn above.

418. It is the common Opinion that Wisdom makes the Man, wherefore when People hear any one speak and teach wisely, they believe him to be such, yea he thinks so of himself at that Time, because when he speaks and teaches in Company, he thinks from the Memory, and if he is merely natural, from the Surface of his Love, which is the Affection of Honour, Glory, or Lucre; but when he is alone, he thinks from the interior Love of his Spirit, and then not wisely, but sometimes insanely. Hence it may appear, that no one is to be judged of from Wisdom of Speech, but from his Life, that is, not from Wisdom of Speech separate from Life, but from Wisdom of Speech joined to Life; by Life is meant Love; that Love is Life was shewn above.

419. XVI. THAT LOVE OR THE WILL IS PURIFIED IN THE UNDERSTANDING, IF THEY ARE ELEVATED TOGETHER. Man from his Birth loves nothing but himself and the World, for nothing else appears before his Eyes, and therefore nothing else is revolved in his Mind, and this Love is natural corporeal, and may be called material; and moreover this Love became impure by Reason of the Separation of celestial Love from it in the Parents. This Love cannot be separated from it's Impurity, unless a Man hath the Faculty of elevating his Understanding into the Light of Heaven, and seeing how he ought to live, that his Love may be elevated together with his Understanding into Wisdom; by the Understanding the Love sees, that is, the Man, what those Evils are which pollute and defile the Love; and he also sees, that if he shuns and turns away from those Evils as Sins, he loves the Things which are opposite to those Evils, which are all celestial; then also he sees the Means, whereby those Evils may be shunned and turned from as Sins; this the Love sees, that is, the Man, by the Use of the Faculty of elevating his Understanding into the Light of Heaven, whence cometh Wisdom. In this Case, so far as the

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Love puts Heaven in the first Place, and the World in the second Place, and at the same Time so far as it puts the Lord in the first Place, and Self in the second Place, so far the Love is purged of its Uncleanneffes, and purified, that is, so far it is elevated into the Heat of Heaven, and joined to the Light of Heaven, in which the Understanding is, and Marriage is effected, which is called the Marriage of Good and Truth, that is, of Love and Wisdom. Every one may comprehend in the Understanding, and see rationally, that so far as any one shuns and turns away from Thefts and fraudulent Acts, so far he loves Sincerity, Rectitude and Justice; also so far as any one shuns and turns away from Revenges and Hatreds, so far he loves his Neighbour; as also so far as any one shuns and turns away from Adulteries, so far he loves Chastity, and so on. Yea scarce any one knoweth what is of Heaven, and what is of the Lord in Sincerity, Rectitude, Justice, Love towards his Neighbour, Chastity, and the Rest of the Affections of celestial Love, before he hath removed their Opposites; when he hath removed their Opposites, then he is in those Affections, and from them knows and sees them: In the mean Time there is as it were a Veil interposed, which indeed transmits the Light of Heaven

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Heaven to the Love, but forasmuch as he doth not love Wisdom his Spouse in that Degree, he doth not receive it, yea haply he reproveth and chideth her when she returns from her Elevation, but still is pacified by this Consideration, that the Wisdom of his Understanding may be subservient to Honour, Glory or Gain, as a Means; but in this Case he puts himself and the World in the first Place, and in the second Place the Lord and Heaven; and what is put in the second Place is loved in Proportion as it is subservient, and if it is not subservient, it is renounced and rejected; if not before, yet assuredly after, Death. From these Considerations then this Truth is evident, that Love or the Will is purified in the Understanding, if they are both elevated together.

420. The same Thing is imaged in the Lungs, whose Arteries and Veins correspond to Affections which are of Love, and whose Respirations correspond to Perceptions and Thoughts which are of the Understanding, as was said above. That the Blood of the Heart purifies itself in the Lungs from Things indigested, and that from the Air which is attracted it also nourisheth itself with Things condu-
cible, is evident from much Experience;

THAT THE BLOOD PURIFIES ITSELF FROM

THINGS

THINGS INDIGESTED IN THE LUNGS, is evident not only from the influent Blood, which is venous, and consequently replete with Chyle collected from Food and Drink, but also from the Expirations which are humid, and from their being perceived by others from the Smell, as also from the diminished Quantity of the Blood returned into the left Ventricle of the Heart. THAT THE BLOOD FROM THE AIR WHICH IS ATTRACTED NOURISHETH ITSELF WITH THINGS CONDUCTIBLE, is evident from the immense Abundance of Odours and Exhalations issuing continually from Shrubberies, Flower-gardens and Nurseries of Trees; and from the immense Quantity of Salts of various Kinds issuing with Waters from the Earth, Rivers and Lakes, and from the immense Quantity of Exhalations and Effluvia from Men and Animals with which the Air is impregnated; that these flow into the Lungs with the Air which is attracted, cannot be denied, and forasmuch as this cannot be denied, neither can it be denied that the Blood attracts therefrom such Things as are conducive to it, and such Things are conducive, which correspond to the Affections of it's Love: Hence it is, that in the Air-cells, or inmost Parts of the Lungs, there are in great Abundance small Veins with
Mouths,

Mouths, which absorb such Things; also that the Blood returned into the left Ventricle of the Heart is changed into arterial Blood, and becomes florid [*niteat*]: These Considerations prove, that the Blood purifies itself from Things heterogeneous, and nourisheth itself from Things homogeneous. That the Blood in the Lungs purifieth and nourisheth itself correspondently to the Affections of the Mind, is not yet known, but it is very well known in the spiritual World; for the Angels, who are in the Heavens, are delighted only with those Odours, which correspond to the Love of their Wisdom; whereas the Spirits in Hell are delighted only with Odours which correspond to the Love which is in Opposition to Wisdom; the latter Odours are Stenches, but the former Odours are Fragrances. That Men in the World impregnate their Blood with similar Things according to Correspondence with the Affections of their Love, follows from hence; for what the Spirit of a Man loves, that according to Correspondence his Blood craves, and attracts in Respiration. From this Correspondence it flows, that Man is purified as to his Love, if he loveth Wisdom, and that he is defiled if he doth not love her; for all Purification of Man is effected by Truths which are of Wisdom, and all Defilement

ment of Man is effected by Falses opposite to the Truths of Wisdom.

421. XVII. THAT LOVE OR THE WILL IS DEFILED IN THE UNDERSTANDING, AND BY IT, IF THEY ARE NOT ELEVATED TOGETHER: Because if Love is not elevated, then it remains impure, as was said above, n. 419, 420; and when it remains impure, it loveth impure Things, such as Revenges, Hatreds, Frauds, Blasphemies, Adulteries; for these are then it's Affections, which are called Lusts, and it rejecteth the Things which are of Charity, Justice, Sincerity, Truth and Chastity. It is said that Love is defiled in the Understanding, and by it; IN THE UNDERSTANDING, when Love is affected by those impure Things; BY THE UNDERSTANDING, when Love causeth the Things, which are of Wisdom, to be made it's Servants, and more so when it perverts, falsifies and adulterates them. Of the State of the Heart, or of it's Blood in the Lungs corresponding to these Things, there is no need to say more than what hath been said above, n. 420; only that instead of the Purification of the Blood it's Defilement is effected; and instead of the Nourishment of the Blood from Fragrances, it hath it's Nourishment from Stenches, just as it is in Heaven and in Hell.

422. XVIII. THAT LOVE PURIFIED BY WISDOM IN THE UNDERSTANDING BECOMES SPIRITUAL AND CELESTIAL. Man is born natural, but according as his Understanding is elevated into the Light of Heaven, and at the same Time his Love into the Heat of Heaven, he becomes spiritual and celestial; in this Case he becomes like the Garden of Eden, which is in vernal Light, and at the same Time in vernal Heat. The Understanding is not made spiritual and celestial, but the Love is; and when the Love is, it also maketh the Understanding it's Spouse spiritual and celestial. The Love is made spiritual and celestial by Virtue of a Life according to the Truths of Wisdom, which the Understanding teacheth and sheweth; the Love imbibes these by it's Understanding, and not from itself; for the Love cannot elevate itself, unless it knows Truths, and these it cannot know but by an Understanding elevated and illuminated; and then so far as it loves Truths by doing them, so far it is elevated; for it is one Thing to understand, and another Thing to will, or one thing to say, and another to do; there are some who understand and speak the Truths of Wisdom, but still do not will and do them: When the Love thus doeth the Truths of Light which it understands and speaks, then it

is elevated. That this is the Case Man may see from his Reason alone; for what is a Man who understands and speaks the Truths of Wisdom, while he lives contrary to them, that is, while he wills and acts against them. The Reason why Love purified by Wisdom becomes spiritual and celestial, is because Man hath three Degrees of Life, which are called natural, spiritual and celestial, treated of in Part the Third of this Work, and Man is capable of being elevated from one to another; but he is not elevated by Wisdom alone, but by a Life according to Wisdom, for the Life of Man is his Love; wherefore so far as he lives according to Wisdom, so far he loves it, and he lives so far according to Wisdom as he purifies himself from Uncleanesses which are Sins; and so far as he doeth this, so far he loves Wisdom.

423. That Love purified by Wisdom in the Understanding, becomes spiritual and celestial, cannot so well be seen by Correspondence with the Heart and Lungs, because no one can see the Quality of the Blood, by which the Lungs are kept in their State of Respiration; the Blood may abound with unclean Things, and still not be distinguished from Blood which is clean; and also the Respiration of a merely natural Man appears similar to the Respiration of
of

of a spiritual Man: But the Difference is well understood in Heaven, for every one there breathes according to the Marriage of Love and Wisdom; wherefore as the Angels are known from that Marriage, they are also known from Respiration; This is the Reason that when any one, who is not in that Marriage, comes into Heaven, he comes into Anguish of the Breast, and the Soul of his Respiration struggles as in those who are in the Agonies of Death; wherefore also such throw themselves headlong from thence, and do not rest till they are with those who are in a similar Respiration, for then by Correspondence they are in similar Affection, and thence in similar Thought. From these Considerations it may appear that with the spiritual Man it is his purer Blood, which by some is called the animal Spirit, which is purified; and that it is so far purified, as the Man is in the Marriage of Love and Wisdom: It is this purer Blood which proximately corresponds to that Marriage; and forasmuch as this flows into the Blood of the Body, it follows that the latter is also purified by it: The contrary takes Place with those in whom the Love is defiled in the Understanding. But, as it was said, no one can explore this by any Experiment upon the Blood, but he may from the

Affections of Love, because these correspond to the Blood.

424. XIX. THAT LOVE DEFILED IN THE UNDERSTANDING, AND BY IT, BECOMES NATURAL, SENSUAL AND CORPOREAL. Natural Love, separated from spiritual Love, is opposite to spiritual Love; the Reason is, because natural Love is the Love of Self and of the World, and spiritual Love is the Love of the Lord and of one's Neighbour; and the Love of Self and of the World looketh downward and outward, and the Love of the Lord looketh upward and inward; wherefore when natural Love is separated from spiritual Love, it cannot be elevated from the Proprium of Man, but remains immerfed therein, and so far as it loves it is glued to it; and then if the Understanding ascends, and from the Light of Heaven sees such Things as are of Wisdom, the natural Love draws it down and joins it to itself in it's Proprium, and there either rejects the Things which are of Wisdom, or falsifies them, or encompasses itself with them, in Order that it may speak them for Fame. As natural Love may by Degrees ascend, and become spiritual and celestial, so also it may by Degrees descend, and become sensual and corporeal; and so far it descends, as it loves Dominion from no Love of Use, but from the
 sole

sole Love of Self; this Love it is, which is called the Devil. They who are principled in this Love can speak and act like those who are in spiritual Love; but then they speak and act either from Memory, or from the Understanding elevated by itself into the Light of Heaven; nevertheless the Things which they say and do, are comparatively like Fruits whose outward Surface appears beautiful, but which are entirely rotten within; or like Almonds whose Shells appear sound, but which are worm-eaten within: These Things in the spiritual World they call Phantasies, whereby Harlots, which are there called Syrens, make themselves beautiful, and adorn themselves with becoming Garments, but nevertheless when the Phantasy is removed, they appear as Spectres; these Things also are like Devils which make themselves Angels of Light; for when that corporeal Love draws down it's Understanding, as is the Case when Man is alone, and thinks from his Love, then he thinks against God in Favour of Nature; against Heaven in Favour of the World, and against the Goods and Truths of the Church in Favour of the Evils and Falses of Hell, therefore contrary to Wisdom. Hence it may appear what is the Quality of those who are called corporeal Men; for they are not corporeal as to their Under-

Understanding but as to their Love, that is, they are not corporeal as to their Understanding when they speak before a Multitude, but when they speak with themselves in Spirit; and forasmuch as in Spirit they are such, therefore after Death as to both, as well the Love as the Understanding, they become Spirits which are called corporeal Spirits: They then, who in the World have been in extreme Love of Rule from the Love of Self, and at the same Time in Elevation of Understanding above others, appear as to their Bodies like Egyptian Mummies, and as to their Minds stupid [*crassi*] and idiotical [*fatui*]. Who at this Day knows in the World that this Love in itself is of such a Nature? Nevertheless there exists a Love of Rule from the Love of Use, but from the Love of Use not for the Sake of Self, but for the Sake of the common Good: Man however can with Difficulty distinguish one from the other, but still there is a Difference between them as great as between Heaven and Hell. The Differences between these two Loves of Rule, may be seen in the Work concerning HEAVEN AND HELL, n. 531 to 565.

425. XX. THAT STILL THERE REMAINS THE FACULTY OF UNDERSTANDING WHICH IS CALLED RATIONALITY, AND THE FACULTY OF ACTING WHICH IS CALLED LIBERTY. These two Faculties of Man were treated of above, n. 264 to 267. Man hath these two Faculties, that he may from natural become spiritual, which is to be regenerated; for, as hath been said above, it is Man's Love which becomes spiritual and is regenerated, and it cannot become spiritual or be regenerated, unless by it's Understanding it knows what is Evil and what is Good, and thence what is true and what is false; when it knows these Things, it may chuse one or the other; and if it chuses Good, it may by it's Understanding be informed of the Means whereby it may come to Good; all the Means by which Man may come to Good are provided: To know and understand these Means is the Part of RATIONALITY, and to will and do them is the Part of LIBERTY; Liberty also is to will to know, understand and think them. Of these Faculties which are called Rationality and Liberty, they know nothing, who believe from the Doctrine of the Church, that Things spiritual or theological transcend the Understanding, and that therefore they are to be believed without being understood; such Persons

Persons cannot but deny the Faculty which is called Rationality: And they who believe from Church-Doctrine, that no one can do good of himself, and that therefore Good is not to be done from any Will for the Sake of Salvation, such cannot but deny from a Principle of Religion both these Faculties which Man is possessed of: Therefore also they, who have confirmed themselves in these Persuasions, after Death according to their Belief are deprived of both, and instead of celestial Liberty in which they might have been, are in infernal Liberty; and instead of angelic Wisdom, which they might have been in from Rationality, are in infernal Insanity; and, what is wonderful, they acknowledge both these Faculties to be given in doing Evils, and in thinking Things false; not knowing that the Liberty of doing Evils is Servitude, and the Rationality of thinking Things false is irrational. It is however well to be attended to, that both these Faculties, Liberty and Rationality, are not of Man, but that they are of the Lord in Man, and that they cannot be appropriated to Man as his own, also that they cannot be given to Man as his own, but that they are continually of the Lord in him, and still that they are never taken away from Man; the Reason is, because Man without them cannot

cannot be faved, for without them he cannot be regenerated, as was faid above; wherefore Man is inſtructed by the Church that he cannot think Truth from himſelf, nor do Good from himſelf. But forasmuch as Man doth not perceive otherwiſe than that he thinketh Truth from himſelf, and doeth Good from himſelf, it is manifeſtly evident, that he ought to believe that he thinketh Truth as from himſelf, and that he doeth Good as from himſelf; for if he doth not believe this, then he either doth not think Truth nor do Good, and ſo hath no Religion, or he thinketh Truth and doeth Good from himſelf, and in this Caſe aſcribes to himſelf what is Divine. That Man ought to think Truth and do Good as from himſelf, may be ſeen in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from Beginning to End.

426. XXI. THAT SPIRITUAL AND CELESTIAL LOVE IS LOVE TOWARDS ONE'S NEIGHBOUR AND LOVE TOWARDS THE LORD; AND THAT NATURAL AND SENSUAL LOVE IS LOVE OF THE WORLD AND LOVE OF SELF. By Love towards one's Neighbour is meant the Love of Uſes, and by Love towards the Lord is meant the Love of doing Uſes, as was ſhewn before. The Reaſon why theſe Loves are ſpiritual and celeftial is, becauſe to love

Uses, and to do them from the Love of them, is separate from the Self-love of Man; for he who spiritually loveth Uses hath not Respect to himself, but to others without himself, by whose Good he is affected: Opposite to these Loves are the Loves of Self and of the World, for these have not Respect to Use for the Sake of others, but for the Sake of Self, and they who do this invert the Divine Order, and put themselves in Place of the Lord, and the World in Place of Heaven; thence it is that they look back from the Lord and from Heaven, and to look back from them is to look towards Hell; but more concerning these Loves may be seen above, n. 424. Man however doth not feel and perceive the Love of doing Uses for the Sake of Uses, as he doth the Love of doing Uses for the Sake of Self; hence also he doth not know, when he doeth Uses, whether he doeth them for the Sake of Use or for the Sake of Self; but let him know that he so far doeth Uses for the Sake of Use as he shunneth Evils, for so far as he shuns Evils he doeth Uses, not from himself but from the Lord; for Evil and Good are opposite, wherefore so far as any one is not in Evil so far he is in Good; no one can be in Evil and in Good at the same Time, because
 NO ONE CAN SERVE TWO MASTERS at the
 same

same Time. These Observations are to shew, that although Man doth not sensibly perceive, whether the Uses which he doeth are for the Sake of Use or for the Sake of Self, that is, whether they are spiritual Uses or merely natural, still he may know it from this, whether he thinks Evils are Sins or not; if he thinks they are Sins, and therefore doth not do them, then the Uses which he doeth are spiritual; and he, while he shuns Sins from Aversion, then also begins sensibly to perceive the Love of Uses for the Sake of Use, and this from a spiritual Delight in them.

427. XXII. THAT IT IS THE SAME WITH CHARITY AND FAITH, AND THEIR CONJUNCTION, AS IT IS WITH THE WILL AND THE UNDERSTANDING, AND THEIR CONJUNCTION. There are two Loves according to which the Heavens are distinguished, celestial Love and spiritual Love; celestial Love is Love to the Lord, and spiritual Love is Love towards one's Neighbour: These Loves are distinguished by this, that celestial Love is the Love of Good, and spiritual Love is the Love of Truth; for they who are in celestial Love do Uses from the Love of Good, and they who are in spiritual Love do Uses from the Love of Truth; the Marriage of celestial Love is with Wisdom, and the Marriage

of spiritual Love is with Intelligence ; for it is of Wisdom to do Good from Good, and of Intelligence to do Good from Truth ; wherefore celestial Love doeth Good, and spiritual Love doeth Truth. The Difference between these two Loves cannot be described but by this, that they who are in celestial Love have Wisdom inscribed in their Life, and not in their Memory, which is the Reason why they do not talk of Divine Truths, but that they do them. But they who are in spiritual Love have Wisdom inscribed in their Memory, wherefore they talk of Divine Truths, and do them from Principles in the Memory. Forasmuch as they who are in celestial Love have Wisdom inscribed in their Life, therefore whatsoever they hear they immediately perceive whether it be Truth or not ; and when they are asked whether it is Truth, they only answer that it is, or that it is not. These are they who are meant by these Words of the Lord, " Let your Communication be yea yea, " nay nay," Matth. v. 37 ; and forasmuch as they are such they will not hear any Thing of Faith, saying, What is Faith, is it not Wisdom ? and what is Charity, is it not to do ? And when it is said to them that Faith is to believe what is not understood, they turn away, saying, This Person is out of his Senses.

These

These are they who are in the third Heaven, and who are the wisest of all. Such do they become in the World who immediately apply to Life the Divine Things which they hear, turning away from Evils as infernal, and adoring the Lord only. These, because they are in Innocence, appear to others as Infants; and forasmuch as they do not converse concerning the Truths of Wisdom, and there is nothing of Pride in their Speech, they also appear simple; but nevertheless when they hear any one speak, from the Sound they perceive all Things of his Love, and from the Speech all Things of his Intelligence. These are they who are in the Marriage of Love and Wisdom from the Lord, and who represent the CARDIAC of Heaven spoken of above.

428. But they who are in spiritual Love, which is Love towards one's Neighbour, have not Wisdom inscribed in their Life, but they have Intelligence, for it is of Wisdom to do Good from the Affection of Good, but it is of Intelligence to do Good from the Affection of Truth, as was said above; neither do these know what Faith is, if Faith is named they understand Truth, and when Charity is named they understand to do Truth: And when it is said you must believe, they say this is a vain Way of speaking, and add, Who doth not believe

lieve Truth? This they add because they see Truth in the Light of their Heaven; wherefore to believe what they do not see they call either Simplicity or Foolishness. These are they who constitute the PULMONIC of Heaven, of which also above.

429. But they who are in natural spiritual Love have neither Wisdom nor Intelligence inscribed in their Life, but they have something of Faith from the Word, so far as this is joined with Charity. These, forasmuch as they do not know what Charity is, nor whether Faith be Truth, cannot be among those in the Heavens who are in Wisdom and in Intelligence, but among those who are only in Science. They, however, who have shunned Evils as Sins, are in the ultimate Heaven, and there in a Light similar to the Light of the Moon by Night. But they who have not confirmed themselves in the Belief of what they do not know, and at the same Time have been in some Affection of Truth; these, being instructed by the Angels according to their Reception of Truths, and Life in Conformity thereto, are elevated into the Societies of those who are in spiritual Love and thence in Intelligence; these become spiritual, the Rest remain natural spiritual. But they who have lived in Faith separate from Charity are removed

moved and sent out of the Way into Defarts, because they are not in any Good, consequently not in any Marriage of Good and Truth, in which all are who are in the Heavens.

430. All that hath been said in this Part concerning Love and Wisdom may be said of Charity and Faith, if so be instead of Charity spiritual Love is understood, and instead of Faith Truth, from which is derived Intelligence. It is the same whether you say the Will and the Understanding, or Love and Intelligence, because the Will is the Receptacle of Love, and the Understanding is the Receptacle of Intelligence.

431. To what hath been said I will add this memorable Relation: In Heaven all those who do Uses from the Affection of Uses derive this Property from the Communion in which they are, that they are wiser and happier than others; and to do Uses there with them is to act sincerely, uprightly, justly and faithfully in the Work which belongs to their Office; this they call Charity, and Adorations which are of Divine Worship they call Signs of Charity, and the Rest they call Debts and Offices of Kindness [*Debita et Beneficia*]; saying that when any one sincerely, uprightly, justly and faithfully doeth the Work which is of

of his Duty, the Community subsists and persists in it's Good: and that this is to be in the Lord, because all which flows in from the Lord is Use, and flows from the Parts into the Community, and from the Community to the Parts; the Parts there are the Angels, and the Community is their Society.

432. What the Beginning or Rudiment of Man is from Conception. What the Beginning or Primitive of Man is in the Womb after Conception, no one can know, because it cannot be seen; and moreover it is of a spiritual Substance, which by natural Light cannot be taken into the Sight. Now forasmuch as some in the World are such that they direct their Minds also to the Investigation of the Primitive (Rudiment) of Man, which is from the Father, from which Conception is effected; and forasmuch as many of them have fallen into this Error, that Man is in his Fulness from his First, which is his Beginning, and that then by growing he is perfected, it hath been revealed to me what that Beginning or First is in it's Form: This was discovered to me by the Angels, to whom it was revealed by the Lord; who, inasmuch as they had made that a Part of their Wisdom, and the Delight of their Wisdom is to communicate what they know

know to others, therefore from Permission given they represented the initial Form of Man in a Type before my Eyes in the Light of Heaven, which was as follows: There was seen as it were a very small Image of a Brain with a delicate Delineation of somewhat of a Face before, without any Appendix: This Primitive in the superior protuberant Part was a Collection of contiguous Globules or Spherules, and each Spherule was composed of others still more minute; and each of these in like Manner of the most minute of all; thus it was of three Degrees; before in the flat Part there appeared delineated something for a Face. The convex Part was covered with a very delicate Membrane or Meninx, which was transparent: The protuberant Part, which was a Type of the Brain in Miniature, was also divided into two Apartments as it were, as the full grown Brain is into two Hemispheres, and it was told me, that the right Apartment was the Receptacle of Love, and the left Apartment the Receptacle of Wisdom, and that by wonderful Intertextures they were as it were Conforts and Companions. Moreover it was shown in the Light of Heaven, which shone upon it, that the interior Compages of this little Brain was, as to it's Situation and Fluxion, in the Order and Form of

*Heaven & Hell
are born together*

Heaven; and that it's exterior Compages was in Opposition to that Order and Form. After these Things were seen and shown, the Angels said, that the two interior Degrees, which were in the Order and Form of Heaven, were Receptacles of Love and Wisdom from the Lord; and that the exterior Degree, which was in Opposition to the Order and Form of Heaven, was the Receptacle of infernal Love and Infinity; by Reason that Man from hereditary Degeneracy is born in Evils of all Kinds, and that these Evils reside in the Extremes there; and that this Degeneracy is not removed, unless the superior Degrees are opened, which, as was said, are the Receptacles of Love and Wisdom from the Lord: And forasmuch as Love and Wisdom is very Man, for Love and Wisdom in it's Essence is the Lord, and this Primitive of Man is a Receptacle, it follows that thence in that Primitive there is a continual Effort to the human Form, which also it successively puts on.

For

For the more accurate Information of the Learned Reader the Author's own Words in this last Article are subjoined.

432. Quale est Initiamentum Hominis a Conceptione. “ Quale est Initiamentum seu
 “ Primitivum Hominis in utero post concep-
 “ tionem, nemo potest scire, quia id non
 “ potest videri; et quoque ex spirituali sub-
 “ stantia est, quæ per Lucem naturalem
 “ non cadit in visum. Nunc quia aliqui in
 “ Mundo tales sunt, ut intendant mentem
 “ etiam in indagationem Primitivi hominis,
 “ quod est semen a patre, a quo fit conceptio;
 “ et quia multi ex illis in illum errorem lapsi
 “ sunt, quod homo fit in suo pleno a primo
 “ suo, quod est inchoamentum, et quod dein
 “ increfcendo perficiatur, detectum mihi est,
 “ quale id inchoamentum seu primum est in
 “ sua Forma: hoc mihi detectum est ab an-
 “ gelis, quibus id revelatum est a Domino;
 “ qui quia id sapientiæ suæ fecerunt, ac ju-
 “ cundum sapientiæ illorum est communicare
 “ aliis quod sciunt, ideo ex data venia formam
 “ initialem hominis in typo coram Oculis meis
 “ in luce Cœli fitebant; quæ talis erat: visa
 “ est sicut minima imago cerebri cum deline-

“ tione subtili alicujus Faciei antrorsum,
 “ absque appendice: hoc primitivum in supe-
 “ riore gibba parte erat compages ex Glo-
 “ bulis seu Spherulis contiguis, et unaquævis
 “ spherula erat compaginata ex adhuc minu-
 “ tioribus; et unaquævis ex his similiter ex
 “ minutissimis; ita trium Graduum erat; an-
 “ terius in parte sima delineatum quid pro
 “ facie apparuit. Gibbosa pars erat tenuissima
 “ membrana seu meninge circumtectæ, quæ
 “ transparens: gibba pars, quæ erat Typus
 “ cerebri in minimis, erat etiam divisa in
 “ binos quasi Toros, sicut cerebrum in
 “ maximis est in bina hæmisphæria, et dictum
 “ est mihi, quod dexter torus esset recepta-
 “ culum amoris, et sinister torus receptacu-
 “ lum sapientiæ, et quod per mirificas con-
 “ fertiones essent sicut consortes et contuber-
 “ nales. Insuper monstratum est in luce
 “ cœli, quæ affulsit, quod compages Cerebel-
 “ luli hujus interius esset quoad situm et fluxi-
 “ onem in ordine et in forma cœli, et quod
 “ compages ejus exterior esset in opposito
 “ contra illum ordinem et illam formam.
 “ Postquam hæc visa et monstrata sunt, dixe-
 “ runt Angeli, quod bini interiores gradus,
 “ qui erant in ordine et in forma cœli, essent
 “ receptacula amoris et sapientiæ a Domino;

“ et

“ et quod exterior Gradus, qui in opposito
 “ erat contra ordinem et formam cœli, esset
 “ receptaculum amoris et insanix infernalis;
 “ ex causa quia homo ex labe hæredetaria
 “ nascitur in mala omnis generis, et quod
 “ mala illa resideant in extremis ibi; et quod
 “ illa labe non removeatur, nisi aperiuntur
 “ gradus superiores, qui, ut dictum est, sunt
 “ receptacula amoris et sapientiæ a Domino:
 “ et quia Amor et Sapientia est ipse Homo,
 “ est enim Amor et Sapientia in sua Essentia
 “ Dominus, et hoc primitivum hominis est re-
 “ ceptaculum, sequitur quod inde in primi-
 “ tivo illo sit continuus nifus in formam hu-
 “ manam, quam etiam successive induit.





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